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ST. NICHOLAS
THE MIRACLE WORKER, ARCHBISHOP OF MYRA IN LYCIA

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ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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His Holiness Patriarch PIMEN Awarded the GDR Order of the Big Gold Star of Friendship of Nations

At the GDR Embassy in Moscow, on March 9, 1983, Gerald Götting, Chairman of the Christian Democratic Union of Germany, presented to His Holiness Patriarch Pimen of Moscow and All Russia the Order of the Big Gold Star of Friendship of Nations awarded by Erich Honecker, General Secretary of the Central Committee of the Socialist Unity Party of Germany, Chairman of the State Council of the GDR, to the Primate of the Russian Orthodox Church for his outstanding service to the cause of preserving peace and strengthening mutual understanding and friendship among nations.

Present at the ceremony were H. E. Egon Winkelmann, Ambassador Extraordinary and Plenipotentiary of the GDR to the USSR; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Filaret of Minsk and Byelo-

ruссия, Head of the Department of External Church Relations, Patriarchal Exarch to Western Europe; Metropolitan Yuvenaliy of Krutitsy and Kolomna (members of the Holy Synod of the Russian Orthodox Church); and Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch. Also present were V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and V. S. Volodin, Director for International Communications of the CRA.

Presenting the order, Gerald Götting made a speech. In his response His Holiness Patriarch Pimen expressed deep gratitude for the high award.

On the same day Ambassador Egon Winkelmann gave a dinner at the embassy in honour of His Holiness Patriarch Pimen; during the dinner they exchanged speeches.

Patriarch PIMEN's Speech at the Presentation of the Order of the Big Gold Star of Friendship of Nations on March 9, 1983

Dear brother in Christ, Dr. Gerald Götting,

Dear friends,

The Government of the German Democratic Republic has honoured me with the Order of the Big Gold Star of Friendship of Nations. With deep gratitude I accept from you this high award. I attribute it to the children of the Russian Orthodox Church—a true guardian of the commandment of peace, which our Lord Jesus Christ gave to His disciples and followers (Mt. 5. 9; Mk. 9. 50; Jn. 14. 27).

Indeed, it is the fulfilment of the commandment of peace, as applied to

the concrete demands of the times that comprises the essence of the societal service of our Church. We regard as an important part of this service the consolidation of friendly relations and cooperation among all nations of the Earth. We firmly believe that the reliable means for overcoming enmity and distrust among men is brotherly love (2 Pet. 1. 7), which multiplies peace on Earth (Jude 1. 2), which is charitable, thinks no evil, and is full of hope (1 Cor. 13. 7). The Church called upon to multiply this love in men.

Many hierarchs, clergymen and laymen of the Russian Orthodox Church

are taking a most active part in the work of the Union of Soviet Societies or Friendship and Cultural Relations with Foreign Countries and other public organizations of our country, making their Christian contribution to their work for peace. We are striving to serve more effectively the cause of consolidating peace and justice in relations among nations. For this purpose we cooperate with religious circles and all men of good will. We had this in mind when we initiated the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" which passed with great success in Moscow in May 1982.

We are witnessing with deep satisfaction the friendly relations between the Soviet Union and the German Democratic Republic, revealing an excellent

example of cooperation and mutual aid. We believe that in this the truly brotherly relations of the Christians of both our countries help a good deal. Meetings between ecclesiastical leaders and theologians, conversations and publications, common work in conferences and assemblies—all this upholds and strengthens the good ecumenical traditions and draws us closer together.

I trust that these mutual ties will continue to develop in the spirit of Christian understanding and increase our contribution to the cause of developing and strengthening fruitful cooperation of the German and Soviet peoples for the good of our countries and the consolidation of peace in Europe and throughout the world.

I thank you cordially again and again for this high award.

Speech by Gerald GÖTTING
at the Presentation of the Order to His Holiness Patriarch PIMEN
on March 9, 1983

Your Holiness,
Esteemed assembly,

The General Secretary of the Central Committee of the Socialist Unity Party of Germany, Chairman of the State Council of the German Democratic Republic Erich Honecker has awarded you, Your Holiness, the Order of the Big Gold Star of Friendship of Nations, in recognition of your meritorious service in the cause of peace, the consolidation of mutual understanding and friendship of nations.

It is a great pleasure and honour for me to present you with this high award here in Moscow.

The German Democratic Republic and its citizens appreciate highly the special contribution which you, as Patriarch of Moscow and All Russia, are making towards the cause of preserving the sacred gift of life, serving mankind's supreme good. We attach great significance to the goal which you, the Head of the Russian Orthodox Church noted for her age-old traditions of preserving peace, are persistently and consistently pursuing: uniting in joint action, in the mighty movement for peace and disarmament the believ-

ers of all Christian Churches and world religions with men of other world views and humanistic convictions. This is especially important today when the struggle for peace is particularly intense, when much depends on the unity and cohesion of the peace forces.

Your archpastoral activity, above all your almost twelve years of patriarchal ministry, is rich in examples of how you, with your exceptional appeals, messages and initiatives indicating the way to peacemaking, have outlined a distinct course of service to the cause of peace within your most worthy Church.

A great role was played in this cause by the meetings of peace champions of various religions held in recent years, above all the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which took place in May 1982 in the Soviet capital on the initiative of Your Holiness, and which was supported extensively by the Russian Orthodox Church.

If today the number has increased of Church leaders and organizations, bishops' conferences, and synods,

whose mighty voice is raised against the policy of confrontation and the arms race, resolutely demanding the cessation of the arms race and banning weapons of mass destruction, it is undoubtedly due to the work of the said conference. It is also due to the considerably deepened confidence of religious circles after the Moscow Conference in the power of the anti-war movement embracing the whole world in which Christians are worthy comrades-in-arms.

By your meritorious participation in the work of the World Peace Council and the Soviet Peace Committee you have been setting an example for many years now of how Christians by cooperating in mutual trust with other peace-loving forces, should bear the responsibility for the preservation of the supreme good of nations.

Such joint actions, which surmount the frontiers of world views and religions, are becoming especially urgent today, for 1983 is a decisive year in the struggle against the NATO decision to deploy new missiles in Europe. The planned deployment of new medium-range nuclear weapons in Western Europe would not only start a new round of the arms race, but it would in the end destroy all that has been made possible in the process of detente. Thus the danger increases of our continent being turned into an atomic desert in a nuclear war.

At this important moment in world politics, the USSR, GDR and other socialist countries have launched new and far-reaching initiatives. They prove how deeply socialist policy is imbued with humanistic responsibility for peace and the preservation of life on Earth. That is why the Prague Declaration on the proposals of the General Secretary of the Central Committee of the CPSU, Yu. V. Andropov, and the support by the GDR of the Swedish initiative are extensively supported and approved by all men of good will. The fact becomes more and more evident that in the cause of peace, a common language and platform may be found for joint action.

It strengthens our conviction that the forces of peace and socialism will grow further and vanquish the forces preparing a new war.

It will consolidate further the fraternal union between our peoples and states, and give new momentum to our joint effort for the sake of a peaceful future.

On behalf of the Chairman of the State Council of the German Democratic Republic, Erich Honecker, and on myself personally, I congratulate you, Your Holiness, wholeheartedly on this high award.

With sincere respect I wish you all the best in your beneficent service to the cause of peace and the good estate of the Church.

His Holiness Patriarch PIMEN's Response at the Reception in the GDR Embassy on March 9, 1983

Dear brother in Christ, Dr. Gerald Götting,

Your Excellency,

Allow me to thank you with all my heart for your congratulations, cordial words and best wishes addressed to me. Kindly convey my deep gratitude to the Government of the German Democratic Republic, which has honoured me with the Order of the Big Gold Star of Friendship of Nations.

The children of the Russian Orthodox Church, together with all men of good will, are striving to multiply their efforts to establish on our Earth a

lasting and just peace without arms to create on Earth a society in which relations of mutual love, friendship and cooperation will be the foundation of life for every human being. For this purpose, modern peacemakers are persistently striving to strengthen mutual understanding, confidence and fruitful cooperation among nations. We not with deep satisfaction that the people of the German Democratic Republic and the Soviet Union are in the vanguard of this movement. This is testified by the active peace-loving policy of our two states, the consistency and persis-

tency with which the governments of the GDR and the USSR are championing and defending international peace and the fruits of the detente of the 1970s.

In these days, when it is generally recognized that inter-state relations must be based on the principles of peaceful coexistence, the efforts of the German Democratic Republic to consolidate peace and security in Europe become especially important. We feel great satisfaction that our country has deservedly won international prestige by its principled peace-loving foreign policy.

The children of the Russian Orthodox Church, the Christians of our country, all its citizens, are following with deep sympathy the progress being made in the life of Socialist Germany. We rejoice at the fact that by their selfless labour the citizens of the German Democratic Republic, in cooperation with the Soviet Union and other socialist countries, have turned their country into one of the most highly developed countries of the world.

We are pleased with the fact that for the general success of the creative efforts of the GDR citizens, a great deal has been done by Christians. Selflessly working for the good of their country, they are continuing and strengthening the traditions of the believing citizens

of the socialist states, who are successfully combining their religious views with patriotism.

In this connection we highly appreciate the role being played by the Christian Democratic Union of Germany, standing together with the Socialist Unity Party of Germany in the domain of foreign and home policies, and helping the Christians of the GDR to realize their aspiration for building a society of genuine social justice.

We hold dear our cordial relations with the chairman of the Union, a dedicated champion of peace, Dr. Gerald Götting, communion with whom gives us sincere joy. We appreciate the fact that upon his present visit to our country our beloved brother considered it necessary to take part in the Round Table Conference of religious leaders and experts on the economic and moral implications of a nuclear arms freeze: this eloquently testifies to his deep devotion to the ideals of peace in relations among nations.

Dear friends, I propose a toast to the further development and prosperity of the German Democratic Republic!

To friendship and cooperation between the peoples of our two countries!

To the health of our beloved brother, Dr. Gerald Götting!

To the health of His Excellency the Ambassador and all here present!

Congratulations to the Primate of the Japanese Autonomous Orthodox Church

On February 16, 1983, His Holiness Patriarch Pimen of Moscow and All Russia sent a telegram to His Eminence Theodosius, Archbishop of Tokyo and Metropolitan of All Japan, saying: "Our heartfelt greetings to Your Eminence on the Feast of St. Nikolai, Equal to the Apostles and Enlightener of Japan. We fervently pray for his holy intercession before the Throne of the Lord for you personally and for the God-loving flock entrusted to you by Divine Providence. We wish all of you the almighty help of the Lord.

"With love in Christ,

+ PIMEN, Patriarch of Moscow and All Russia"

On February 17, 1983, His Holiness Patriarch Pimen congratulated His Eminence Theodosius, Archbishop of Tokyo and Metropolitan of All Japan, on his name-day.

* * *

Congratulations to the Primate of the Autocephalous Orthodox Church in America

On February 17, 1983, His Holiness Patriarch Pimen of Moscow and All Russia congratulated His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, on his name-day.

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Patriarchal Exarch to Western Europe, also sent congratulatory telegrams to the Primates of the American Autocephalous and Japanese Autonomous Orthodox Churches, on the occasion of their name-day.

Decisions of the Holy Synod

At its meeting on February 3, 1983, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Russian Orthodox Mission in Jerusalem.

RESOLVED: (1) that Hieromonk Pavel Ponomaryov, Deputy Head of the Russian Orthodox Mission, be relieved of his duties as father-confessor of the Gorneye Convent;

(2) that Archimandrite Varfolomei Kalugin of the Trinity-St. Sergiy Lavra be appointed father-confessor of the Gorneye Convent.

* * *

At its meeting on March 14, 1983, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the Pensions Committee in 1982.

RESOLVED: (1) that the work of the Pensions Committee in 1982 be approved;

(2) that gratitude be expressed to His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, for supervising the work of the Pensions Committee;

(3) that the chairman, members and secretary of the Pensions Committee be thanked for their efforts in 1982.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the visit by a delegation from Churches in the Soviet Union, led by him, to Great Britain and the Republic of Ireland from January 10 to 21, 1983, at the

invitation of the British Council of Churches and the Irish Council of Churches.

RESOLVED: (1) that satisfaction be expressed with the visit which testifies to the strengthening and development of traditionally fraternal relations between the Churches in the Soviet Union and the Churches in Great Britain and the Republic of Ireland;

(2) that the importance be noted of the exchange of views on the peacemaking of the Churches of the two countries which took place during the consultation held between representatives of the British Council of Churches and the delegation from Churches in the Soviet Union;

(3) that the significance be emphasized of the aspiration of the Churches of the two countries to prevent a nuclear catastrophe and to strengthen their cooperation in the cause of saving the sacred gift of life;

(4) that the visit be considered a contribution to the strengthening of friendly relations between the peoples of the Soviet Union and Great Britain and between the Soviet Union and the Republic of Ireland;

(5) that heartfelt gratitude be expressed to the British Council of Churches and the Irish Council of Churches for the invitation and fraternal hospitality;

(6) that the attention accorded the delegation by His Grace Dr. Robert Runcie, Archbishop of Canterbury, be noted with deep appreciation.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Chairman of the Working Presidium of the World Conference: "Religious Workers

for Saving the Sacred Gift of Life from Nuclear Catastrophe", on the answer received from the Presidium of the USSR Supreme Soviet dated January 27, 1983, to the Appeal of the Working Presidium of the World Conference to Heads of State of the USSR and the USA in support of the current Soviet-American talks in Geneva on the limitation and reduction of strategic nuclear arms. The appeal was handed to V. V. Kuznetsov, First Vice-President of the Presidium of the USSR Supreme Soviet, by Metropolitan Filaret of Minsk and Byelorussia on January 17, 1983.

RESOLVED: (1) that the answer from the Presidium of the USSR Supreme Soviet be accepted with deep satisfaction. The answer reflects the steadfast and consistent foreign policy of the Soviet Union for peace, detente and development of friendship and cooperation among nations, which correspond to the urgent hopes of humanity and promote a better future for all nations on Earth;

(2) that the extreme importance be emphasized of the long-term initiatives of the Soviet Union on limiting and reducing nuclear arms stressed in the answer from the Presidium of the USSR Supreme Soviet. These initiatives open the way to just agreements on the radical reduction of nuclear arsenals, based on principles of equality and equal security for the sides, in order to strengthen mutual trust and general security;

(3) that the hierarchs, clergy and laity of the Russian Orthodox Church be called upon to do their utmost to promote peace and justice in relations among all nations of the world in order to save the sacred gift of life from annihilation in a nuclear conflagration.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the regional meeting of the representatives of European member-Churches of the World Council of Churches held in Vienna on February 4-10, 1983, in preparation for the 6th WCC Assembly in Vancouver and on the participation in the meeting of the Russian Orthodox Church representatives: Protopresbyter Prof. Vitaliy Borovoi, representative of the Russian Orthodox Church to the WCC, and Protodeacon Vladimir Nazarkin, staff member of the Department of External Church Relations.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, on his participation, as a member of the Soviet

delegation, headed by A. P. Shitikov, Chairman of the Soviet Committee for European Security and Cooperation, Chairman of the Soviet of the Union of the USSR Supreme Soviet, in the Conference "How to Avert the Danger of War in Europe" which was held in Vienna, Austria, on February 6-9, 1983.

RESOLVED: (1) that the participation of His Eminence Metropolitan Yuvenaliy in the Vienna Conference on such an important theme as the prevention of war in Europe be heartily approved;

(2) that hope be expressed that the Vienna Conference will prove to be a significant contribution to the union of peace-loving forces and to strengthening peace in Europe and throughout the world.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the meeting of the CEC/CCEE Joint Committee held in Cartigny, near Geneva, Switzerland, on February 9-11, 1983.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the visit of the Russian Orthodox Church delegation, headed by him, to the Federation of the Protestant Churches of Switzerland from February 17 to 20, 1983, at the invitation of its president, the Rev. J. P. Jornoud.

RESOLVED: (1) that satisfaction be expressed with the visit which testifies to the development of fraternal relations between the Russian Orthodox Church and the Federation of the Protestant Churches of Switzerland as reflected in the exchange of views on problems of mutual interest in the ecumenical movement;

(2) that gratitude be expressed to the Protestant Churches of Switzerland and to their federation for their cordial reception and brotherly hospitality.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Chairman of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", on the Round Table Conference on the Economic and Moral Implications of a Nuclear Freeze held at the Publishing Department of the Moscow Patriarchate in Moscow on March 7-9, 1983, with the participation of 42 religious workers and experts in economics, sociology and ethics under the chairmanship of His Eminence Paulos Mar Gregorios, Metro-

politan of Delhi, the Syrian Orthodox Church, Catholicate of the East (India), member of the Working Presidium of the World Conference.

RESOLVED: (1) that satisfaction be expressed with the Round Table Conference which was held in a spirit of brotherhood and mutual understanding and in an atmosphere of constructive dialogue and deep common interest in the speedy realization of a nuclear weapons freeze which will undoubtedly give an impetus to humanity in its progress towards disarmament, exert positive influence on the establishment of a new moral climate in international relations, and help to overcome poverty, hunger and disease for hundreds of millions of our brothers and sisters in various parts of the world;

(2) that the position of the representatives of the Russian Orthodox Church at the Round Table Conference be approved;

(3) that the thorough elaboration of the economic and moral implications of a nuclear freeze by the participants in the Round Table Conference be welcomed and that the final statement of the conference, "A Freeze on Nuclear Arms—the Turning Point: a Moral Imperative and an Economic Necessity", be approved;

(4) that hope be expressed that the results of the Round Table Conference will help strengthen the international campaign for nuclear arms freeze and thereby help achieve this goal which is vital for all humanity.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the forthcoming Fifth Conversations between the representatives of the Russian Orthodox Church and Pax Christi International to be held in Antwerp, Belgium, from April 6 to 11, 1983.

RESOLVED: that the following members of the Russian Orthodox Church be sent to the Fifth Conversations with the representatives of Pax Christi International:

a) His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna (head of the delegation);

(b) His Grace Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations;

(c) Archpriest Georgiy Goncharov, representative of the Russian Orthodox Church to the Christian Peace Conference in Prague;

(d) Archpriest Nikolai Gundyayev, professor at the Leningrad Theological Academy;

(e) Archpriest Vasilii Stoikov, professor at the Leningrad Theological Academy;

(f) Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations;

(g) A. I. Osipov, professor at the Moscow Theological Academy.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Christian World Conference "Life and Peace" to be held in Uppsala, Sweden, from April 20 to 24, 1983, and on the invitation for several representatives of the Russian Orthodox Church to participate in it extended by His Grace Dr. Olof Sundby, Archbishop of Uppsala, Primate of the Church of Sweden.

RESOLVED: that the invitation from His Grace Dr. Olof Sundby, Archbishop of Uppsala, be accepted with gratitude and that the following representatives of the Russian Orthodox Church be sent to the Christian World Conference "Life and Peace";

(a) His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate;

(b) His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations;

(c) His Grace Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations;

(d) Protopresbyter Prof. Vitaliy Borovoi, Representative of the Russian Orthodox Church to the World Council of Churches in Geneva;

(e) Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the forthcoming Sixth Theological Conversations between the representatives of the Russian Orthodox Church and the Evangelical Lutheran Church of Finland which will be held in Leningrad from June 2 to 14, 1983.

RESOLVED: that the following members of the Russian Orthodox Church be sent to the Sixth Theological Conversations with the representatives of the Evangelical Lutheran Church of Finland:

(a) His Eminence Metropolitan Antoniy of Leningrad and Novgorod (head of the delegation);

(b) His Grace Archbishop Mikhail of Vologda and Veliki Ustyug, professor at the Leningrad Theological Academy;

(c) Archimandrite Avgustin Nikitin, Assistant Rector of the Leningrad Theological Academy;

(d) Archpriest Nikolai Gundyayev, professor at the LTA;

(e) Archpriest Evgeniy Zhdan, lecturer at the LTA;

(f) Hieromonk Aleksi Makrinov, lecturer at the LTA;

(g) Hieromonk Iannuariy Ivliev, lecturer at the LTA;

(h) A. I. Osipov, professor at the Moscow Theological Academy;

(i) G. N. Skobei, staff member of the Department of External Church Relations;

(j) K. E. Skurat, professor at the Moscow Theological Academy.

CONSIDERED: the bishops to be sum-

moned for the summer session (1983) of the Holy Synod.

RESOLVED: that the following be summoned for the summer session of the Holy Synod;

(a) Archbishop Nikolai of Gorky and Arzamas;

(b) Archbishop Makariy of Ivano-Frankovsk and Kolomyia;

(c) Archbishop Irinei of Alma-Ata and Kazakhstan.

+PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

+ANTONIY, Metropolitan of Leningrad and Novgorod

+FILARET, Metropolitan of Minsk and Byelorussia, Patriarchal Exarch to Western Europe

+YUVENALIY, Metropolitan of Krutitsy and Kolomna

+ANTONIY, Archbishop of Chernigov and Nezhin

+VIKTORIN, Archbishop of Vilnius and Lithuania

+VARNAVA, Bishop of Cheboksary and Chuvashia

+ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

Telegram to the Chairman of the Religious Board of the Buddhists in the USSR

To the Venerable Jimba-Jamso ERDYNEYEV, Bandido Hambo Lama,
Chairman of the Religious Board of the Buddhists in the USSR

Dearly beloved brother, I cordially congratulate you on your election as Chairman of the Religious Board of the Buddhists in the USSR. We know you well as a zealous and tireless champion of peace, an advocate of fraternal cooperation in this cause with representatives of all religions. We appreciate highly our joint patriotic and peace efforts. I sincerely believe that your outstanding qualities as a religious leader, a great patriot and peacemaker, will be revealed with fresh energy on this highly responsible post.

Wishing you good health, well-being and further success in your manifold activities,

+PIMEN, Patriarch of Moscow and All Russia

February 24, 1983
Moscow

Sessions of the Millennial Commission's Working Groups

On January 25 and on February 16, 1983, the Coordinating Working Group of the Holy Synod Commission on Preparation and Holding Celebrations of the Millennium of the Baptism of Russia held sessions under the chairmanship of Metropolitan Aleksi of Tallinn and Estonia.

On January 16 and on February 7, 1983, the Working Group of the Holy Synod Commission on "Participation

of Other Churches in the Millennial Celebrations and Other Social Problems" held its sessions at the Department of External Church Relations under the chairmanship of Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe.

On January 25, 1983, at the residence of the Metropolitan of Krutitsy and Kolomna, the Historico-Canonical Working Group of the Holy Synod Commission

on the Millennial Celebrations held its first meeting. The session of the working group was chaired by Metropolitan Yuvenaliy of Krutitsy and Kolomna and discussed questions regarding the millennial celebrations.

On January 25, February 2 and 8, 1983, the sessions of the Information-Publishing Working Group of the Holy

Synod Commission on the Millennial Celebrations took place at the Publishing Department under the chairmanship of Archbishop Pitirim of Volokolamsk. Questions dealing with preparations of the Publishing Department for the celebrations of the millennium of the official adoption of Christianity by Russia were discussed.

Patriarchal Awards

The following were awarded by the ukases of His Holiness Patriarch Pimen of Moscow and All Russia:

1. Archbishop MIKHAIL of Vologda and Veliki Ustyug, in connection with his 70th birthday—the Order of St. Sergiy of Radonezh, 2nd Class—on May 28, 1982.

2. Archbishop IONAFAN of Kishinev and Moldavia, in connection with his 70th birthday—the Order of St. Sergiy of Radonezh, 2nd Class—on May 28, 1982.

3. Archbishop MELITON of Tikhvin, in connection with his 85th birthday—the Order of St. Sergiy of Radonezh, 2nd Class—on August 2, 1982.

4. Archbishop NIKON of Perm and Solikamsk, in connection with the 20th anniversary of his episcopal consecration—the Order of St. Sergiy of Radonezh, 1st Class—on August 25, 1982.

5. Archbishop VARFOLOMEI of

Tashkent and Central Asia, in connection with the 10th anniversary of his administration of the Tashkent Diocese—the Order of St. Sergiy of Radonezh, 2nd Class—on October 11, 1982.

6. Hegumenia AFANASIA, the Mother Superior of the St. Nicholas Convent in Mukachevo, in connection with her 70th birthday—the Order of St. Vladimir, 3rd Class—on January 3, 1983.

7. Prof. Dr. Gerhard BASSARAK, CPC Vice-President, in connection with his 65th birthday—the Order of St. Sergiy of Radonezh, 2nd Class—on January 20, 1983.

8. Metropolitan LEONID of Riga and Latvia, in connection with his 70th birthday—the Order of St. Sergiy of Radonezh, 2nd Class—on February 16, 1983.

CHRONICLE

Visit to the Embassy of the Cooperative Republic of Guyana. On February 28, 1983, Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations, visited the Embassy of the Cooperative Republic of Guyana in Moscow and handed His Excellency Ambassador Philip N. Chan the Appeal to the Governments of the World from the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" to be delivered to the prime minister of the Cooperative Republic of Guyana.

Reception given by the Ambassador of Morocco. On March 3, 1983, His Excellency Abd El Khalek Kabbai, Ambassador of the Kingdom of Morocco to the Soviet Union, gave a reception on the occasion of the 22nd anniversary of the enthronement of King Hassan II of Morocco. Among those present at the reception were Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, and Pavel A. Kutepov, Editor-in-Chief of the Information and Translations Bureau of the DECR.



CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

FEBRUARY

On **February 20 (7)**, the 37th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Archbishop Iov of Zarsk in the Patriarchal Cathedral of the Epiphany.

February 25 (12), the Feast of the Iberian Icon of the Mother of God, the commemoration of St. Aleksey of Moscow and All Russia, the Miracle Worker. On the eve, All-Night Vigil was conducted in the Patriarchal Cathedral by His Holiness Patriarch Pimen together with Metropolitan Aleksey of Tallinn and Estonia, Metropolitan Yuvnaly of Krutitsy and Kolomna, Archbishop Nikolai of Gorky and Arzamas, Archbishop Platon of Sverdlovsk and Kurgan, Archbishop Agafangel of Vinnitsa and Bratslav, Bishop Savva of Mukachevo and Uzhgorod, Bishop Sera-

fim of Penza and Saransk, Bishop Sergiy of Solnechnogorsk. Divine Liturgy, on the day of the feast, was concelebrated by His Holiness Patriarch Pimen with the same hierarchs and Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe.

On **February 27 (14)**, the Sunday of the Publican and the Pharisee, Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Bishop Sergiy of Solnechnogorsk in the Patriarchal Cathedral.

MARCH

On **March 6 (February 21)**, the Sunday of the Prodigal Son, and on **March 13 (February 28)**, Meat-Fare Sunday, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil together with Bishop Sergiy of Solnechnogorsk in the Patriarchal Cathedral.

Holy Easter in the Patriarchal Cathedral

At midnight on May 8 (April 25), 1983, the Feast of the Holy Resurrection of Christ, His Holiness Patriarch Pimen officiated at Paschal Matins in the Patriarchal Cathedral of the Epiphany, and then celebrated Divine Liturgy, assisted by Archbishop Iov of Zarsk and the clerics. The Liturgy was attended by the Rev. Dr. Philip Potter, General Secretary of the World Council of Churches.

The late Liturgy on May 8 was celebrated in the Patriarchal Cathedral, with the blessing of His Holiness the Patriarch, by Archbishop Pitirim of Volokolamsk.

On May 9, Easter Monday, in the morning, His Holiness Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of the Vladimir Icon of the Mother of God in the Patriarchate.

On May 9, in the evening, His Holiness Patriarch Pimen was congratulated on Holy Easter in the Patriarchal Cathedral. The following came to congratulate His Holiness: Metropolitan Yuvnaly of Krutitsy and Kolomna; Archbishop Kiprian; Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Archimandrite Evseyiy, acting father superior of the Trinity-St. Sergiy Lavra; Archimandrite Niphon, Representative of the Antiochene Patriarch to the Patriarch of Moscow; Archimandrite Kirill, Representative of the Bulgarian Patriarch to the Patriarch of Moscow, superintendent deans, rectors, clerics and churchwardens of the Moscow churches, staff members of the institutions of the Moscow Patriarchate.

Great Hegumen of the Solovetski Monastery

For the 475th anniversary of the birth of St. Filipp the Metropolitan of Moscow

*When it goeth well with the righteous, the city rejoiceth...
By the blessing of the upright the city is exalted*
(Prov. 11. 10-11).

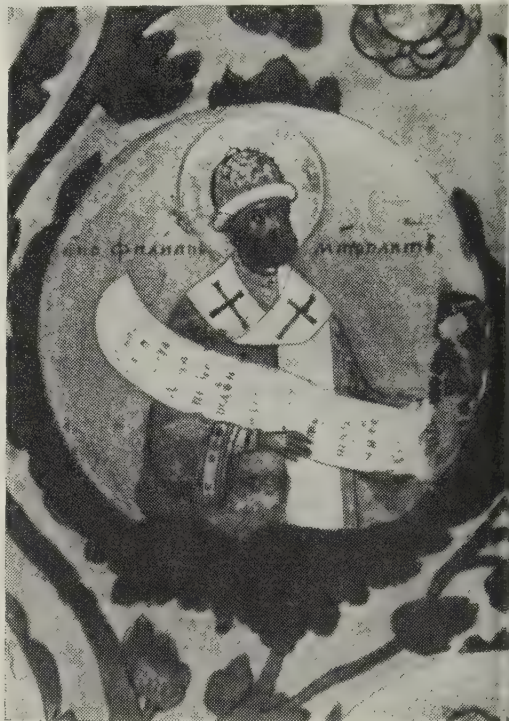
Early in the 15th century, Sts. Savvatiy (†1435), German (†1478) and Zosima (†1478) founded the Monastery of the Transfiguration of the Saviour on the remote Solovetski Islands in the White Sea. In the middle of the 16th century the monastery was enlarged, improved and turned into a real lavra by its great hegumen, St. Filipp, who subsequently became the Metropolitan of Moscow.

The Solovetski Monastery, this monument to Russian culture, a fortress town and spiritual and economic centre, was of great importance to Russia's North. Its cupolas, towers and walls are an embodiment of the undying glory of the Russian people, of gifted Russian architects and craftsmen. "Even for us, men of the second half of the 20th century who are well familiar with technology and who have seen marvels of modern construction, it is difficult to believe that these walls were erected by human hands..." (33, p. 46).

Nevertheless it was really so, and the indisputable credit for this goes to St. Filipp who was for many years the hegumen of the Solovetski Monastery.

Stressing the great defence and economic potential of the Solovetski Monastery, a modern scholar writes: "In tsarist times, the Solovetski Monastery was not only a propagator of Christianity... but also a warrior, an active defender of the coastal region from the encroachments of Russia's Baltic neighbours" (27, p. 9). On its vast territory the monastery got large quantities of salt, fish, seal fat and mica; it smelted iron and made its own ironware, it had a potash mill and many workshops (27, p. 4).

The primatial ministry of Metropolitan Filipp is well known. But his industrious efforts as the hegumen of the Solovetski Monastery (1548-1566) attracted comparatively little attention.



St. Filipp the Metropolitan of Moscow

Fragment of the Vladimir Icon of the Mother of God "Planting the Tree of the Russian State", 1668

This latter aspect of his life is the theme of this article.

* * *

On February 11, 1507, a son was born into the family of the eminent Moscow boyar, Stepan Ivanovich Kolychev. The infant was baptized Feodor. The childhood of St. Filipp passed at a time when the Russian state, with Moscow as its capital, was growing in strength and expanding, liberating the age-old Russian territories in the West from the domination of the Lithuanian Kingdom and the Livonian Order. At this period the unification of Russian lands round Moscow was practically completed.

In the reign of Grand Duke Vasiliy II Ivanovich (1505-1533), Russia signed peace treaties with Sweden, the Livonian Order, Denmark and the cities of the Hanseatic League. All this served to promote the development of trade and cultural links with Western Europe.

Boyar Stepan Kolychev held a prominent position at the court of the grand duke and was a member of the legislative council (6, pp. 5, 6). Being himself "pious and virtuous, courageous and filled with martial spirit" (9, pp. 141-142), Stepan Kolychev brought up his son to love his Motherland and to be industrious.

Being observant and a quick learner, Feodor gained experience in economic management while still a youth, however he always remembered that *Man shall not live by bread alone* (Mt. 4. 4). The beneficent influence of his parents made him spiritually healthy and a man of integrity.

The youth attracted the attention of Grand Duke Vasiliy III who summoned him to the court. As the son of a high-ranking nobleman of distinguished ancestry, and with the grand duke's favour, Feodor could count on a brilliant carrier, but life at court held no attraction for him.

Vasiliy III died in 1533 when Feodor was only 26. He was succeeded on the throne by his 3-year-old son Ivan, later Tsar Ivan IV (the Terrible). During the regency of his mother, Princess Elena Glinskaya, Feodor Kolychev was elevated to the rank of a *stolnik* (a high court office). The princess was favourably disposed towards the honest and courteous youth, and the future tsar, Ivan, became strongly attached to him (6, p. 9). This being so, Feodor could expect a brilliant carrier at court, but his heart's desire was to become a monk.

In 1537, some of Feodor's relatives fell into disgrace and three were executed (8, p. 477), for the Kolychev family had remained loyal to the apanage Prince Andrei Staritsky, the uncle of Ivan IV (half a year later Prince Andrei died in prison). In deep grief, Feodor went to church on the 3rd Sunday after Pentecost (9, p. 146) and heard the words of the Gospel: *No man*

can serve two masters... Ye cannot serve God and mammon (Mt. 6. 24). He took these words as God's call to monasticism.

Soon after, Feodor turned thirty and left Moscow dressed as a common peasant. He had heard much about the ascetic life of the monks of the Solovetski Monastery and knew well the *Lives* of Sts. Zosima and Savvatiy. That is why he turned north to this cloister.

Feodor Kolychev came to the Solovetski Monastery in the 107th year of its existence when it was ruled by Hegumen Aleksiy Yurenev, its 20th father superior. Among the brethren, who preserved the traditions of the founders of the cloister, were "great ascetics, men illuminated by rays of God's grace, men of tremendous creative energy" (20, p. 60).

Following strictly the order of monastic life, "Feodor surprised everyone by the determination with which he curbed his passionate and vain inclinations" (13, p. 36). Convinced that Novice Feodor was fully worthy, Hegumen Aleksiy professed him and named him Filipp.

For nine years, Monk Filipp fulfilled arduous obediences in the kitchen, bakery, smithy and in the church. He won the love of the brethren by his simplicity and good behaviour. While under obedience in the bakery, Monk Filipp had a miraculous vision of the Mother of God. The appearance of the Heavenly Queen to St. Filipp was later depicted in the icon of the Mother of God called "Khlebennaya" (of the bakery); this miraculous icon was for many years in the Transfiguration Cathedral of the cloister.

Hieromonk Iona, the confessor and Keeper of the Rule of the monastery, taught Filipp the Church Rule, afterwards Filipp was made ecclesiarch, i.e., one who sees to the order of the service (18, p. 61). Hegumen Aleksiy saw in him his successor. Once, when he was ill, he suggested that the brethren choose a new father superior. And the monks "said with one voice: there is none better than Filipp for father superior" (9, p. 147). St. Filipp humbly refused this lot, but had to heed the entreaty of the brethren. In order to be ordained hieromonk and raised to the

dignity of hegumen Filipp, accompanied by several other monks, went to Novgorod in 1545¹ to see Archbishop Feodosiy (at that time the Solovetski Monastery was part of the Novgorod Diocese) (9, p. 377).

In all probability it was during his visit to Novgorod that it became known that he was of noble descent, and it was then (if not earlier) that he had contacted his parents. The author of the *Life of St. Filipp*² tells us that he returned to his cloister with great wealth, with his inheritance, which he spent on decorating the cloister and erecting new buildings (5, p. 70).

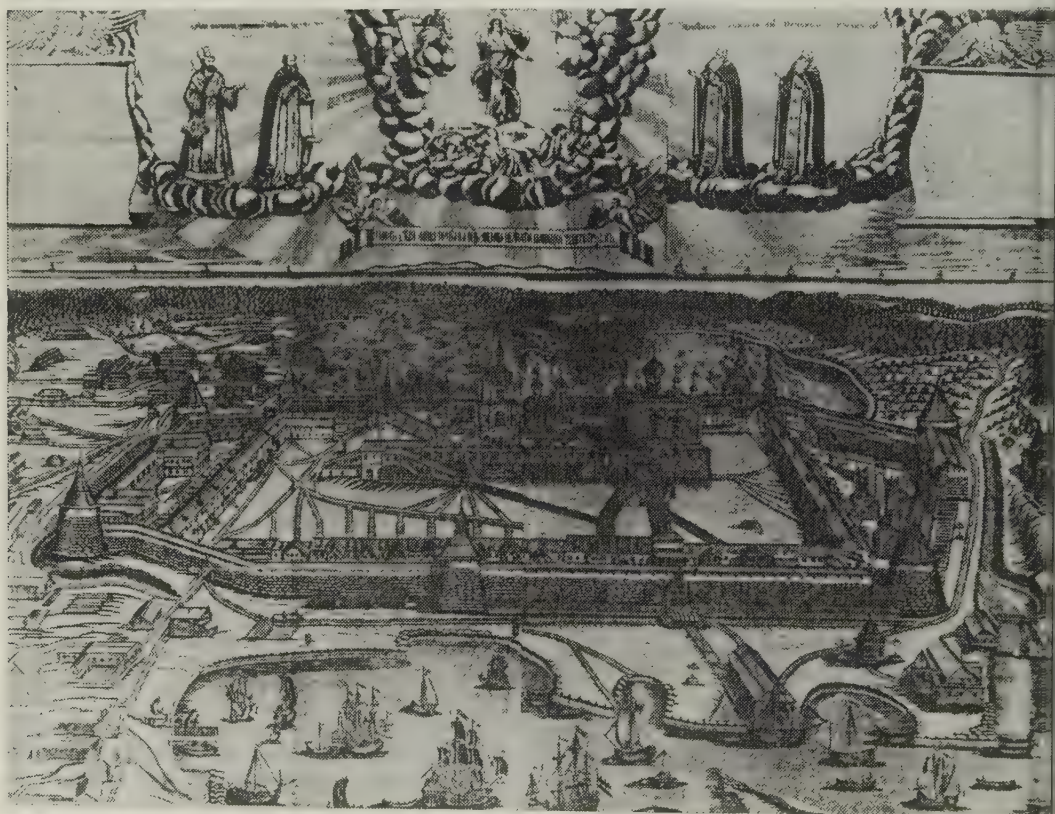
In the meantime, the health of Hegumen Aleksiya improved. Upon his return to the cloister, without assuming his new office, St. Filipp spent nearly two years in the wilderness where he lived a life of prayer he had yearned after.

When Starets Aleksiya died he was buried with great honour by St. Filipp. The brethren again asked Filipp to be their hegumen. Archbishop Feodosiy of Novgorod confirmed his appointment to the post of father superior of the Solovetski Monastery.

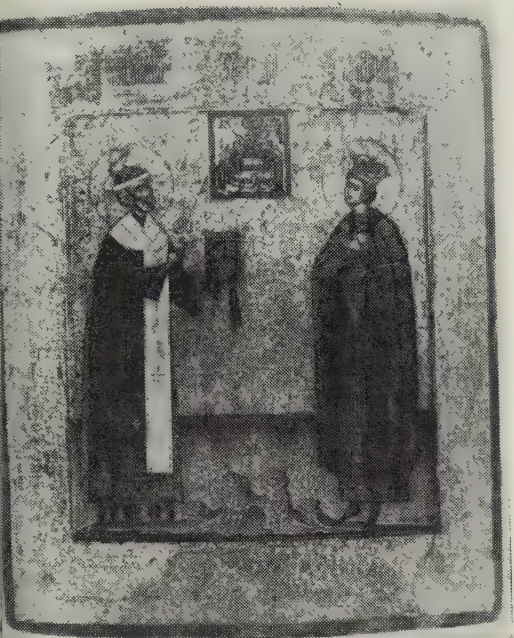
Upon his return from his second visit to Novgorod on August 17, 1548, Hegumen Filipp was solemnly welcomed with the ringing of bells, to the Solovetski Monastery.

Having assumed his new post, he held the hegumen's staff without interruption for the next two decades during which time he hardly ever left the islands.

Hegumen Filipp began his indefatigable activity at a difficult time for the cloister, after the devastating fires of 1538. Some restoration was made under Hegumen Aleksiya, but the wooden



The Solovetski Monastery. Engraving with the inscription of brothers Ivan and Aleksei Zubovs published by D. A. Rovinsky in the album: "Pictures of the Solovetski Monastery Printed from Woodcuts in the Monastery's Sacristy". St. Petersburg, 1884. In the upper part of the engraving—"The Transfiguration of Our Lord" and the ribbon with the inscription: "The Plan of the Holy Lavra by the Holy Fathers Sts. Zosima and Savvatiy, the Miracle Workers of the Solovetski Islands". To the left—St. Filipp and St. Zosima; to the right—Sts. Savvatiy and German



St. Filipp the Metropolitan of Moscow and Prince St. Dimitriy of Uglich and Moscow (feast day, May 15, May 23, June 3)

17th century icon

churches, which were only partially rebuilt, were liable to be damaged again, either by fire or other natural calamities. St. Filipp, therefore, decided to replace the wooden churches with stone ones, something that entailed considerable expense and called for serious improvements in the economy of the monastery. It was then that the humble and silent recluse revealed himself as a man of great energy and willpower, an outstanding organizer and builder, who combined within himself inner prayerful contemplation with external earthly labours, following the united behests of Sts. Nil Sorsky and Iosif of Volokolamsk³.

Striving, above all, to maintain in the cloister the spirit of its first ascetics, Hegumen Filipp searched for their sacred relics. He placed the miraculous icon of the Mother of God "Hodegetria", which was brought to the Solovetski Islands by St. Savvatiy, above his tomb. St. Savvatiy's cross which was in his cell, he erected on the chapel where St. German's remains rested. With his own hands Hegumen Filipp repaired the Service Psalter and vestments of St. Zosima and used them at

solemn services (3, pp. 23-24). With deep veneration and love for his predecessors, Hegumen Filipp supplemented their *Lives* with descriptions of miracles wrought through their holy relics (14, p. 12).

St. Filipp began economic reforms in the cloister by increasing the number of saltworks, the main source of the monastery's income (13, p. 39; 4, part 3, p. 8). The salt was shipped to Kholmogory, Veliki Ustyug, Vologda and Totma and with the proceeds necessary supplies were bought for the monastery.

With the blessing of Archbishop Pimen of Novgorod, Hegumen Filipp started a dairy farm on the Bolshoi Muksolomski Island, furthermore, a herd of Lapland deer were released into the dense Solovetski forests. As a result it was possible to improve the diet of the brethren with dairy products, as reported in the *Letopisets Solovetsky* [Solovetski Chronicle] (see 3, p. 31). Hegumen Filipp required of the brethren incessant work according to St. Paul's behest *that if any would not work, neither should he eat* (2 Thess. 3. 10). Under Hegumen Filipp the monastery remained strictly cenobitic as it was established by St. Zosima and like the monasteries of Sts. Sergiy of Radonezh, Kirill of Beloye Ozero and Nil Sorsky.

In his concern for the welfare of the brethren, who suffered from the cold winters, St. Filipp built two- and three-storey houses for the monks' cells and an infirmary where the ailing monks could rest and be treated.

With the blessing of the father superior, a tannery was built and boots were made of water-proof sealskin, highly valued in the North; pelts were also dressed for furs. The tannery supplied the raw materials to shops where clothes and shoes were made; approximately two hundred monks and the lay brothers who lived and worked in the monastery were supplied with clothing and footwear by the monastery.

With time, Hegumen Filipp built all kinds of shops: for icon-painters, book-binders, wheelwrights, house-painters, basketmakers, carpenters, metalworkers, and smelters. He also built smithies,



*Филппъ,
Митрополитъ Московскій
и всея Россіи*

**St. Filipp the Metropolitan of Moscow
and All Russia**

From Platon Beketov's collection of portraits

tar-works, a candle shop and a sawmill (26, p. 48).

Hegumen Filipp skilfully and cleverly transformed nature on Solovetski Islands. It is appropriate to recall at this point that the commandment to take care of and protect the environment was one of the first given to man by God still in Paradise (see 29). Coping with Nature on the islands Hegumen Filipp, as a thrifty and careful master, anticipated in his own way the methods of "meteorological regulation" which were propagated four centuries later by N. F. Fedorov (1828-1903). Thus, in order to preserve the forests and ensure new growth, Hegumen Filipp carefully supervised all felling operations. The cuttings ran through the forests and embankments were built across swamps. "The clearing of forests, the draining of swamps, and the purifying of water made the air fresher and the climate on the islands more pleasant" (13, p. 40).

Hegumen Filipp proposed an extensive hydro-engineering plan whereby all the lakes on the Bolshoi Solovetski Island were to be connected by canals to form a single water system, in order to preserve the fish, to ensure water for irrigation, and have a constant supply of fresh water. The Holy Lake which later became so popular with the pilgrims, was excavated as "the final point of the system, an inexhaustible reservoir of fresh water right by the monastery walls..." (33, pp. 47-48).

The plan was implemented within the shortest possible time (see 2, l. 240). Hegumen Filipp showed that he was not only a brilliant organizer, but a gifted engineer and inventor. He used the energy of water for a number of improvements. One was a two-storey water-mill equipped with a machine which ground the grain into flour and groats and simultaneously separated by a winnow. For the carts that brought the rye Hegumen Filipp also invented a device which made it possible to pour the grain right into the dryer standing by the mill (32, p. 290).

At the entrance to the bay where the monastery stands Hegumen Filipp built jetties and erected on them gigantic crosses, which served as beacons for mariners. He also built a stone pier on the Bolshoi Zayatski Island, the biggest old Russian pier extant today (35, p. 20).

He also ordered the construction of a podvorye of the Solovetski Monastery in Novgorod, which was the seat of the ruling hierarch, and one in Vologda where the main storehouse for the salt produced by the monastery for sale was (13, p. 40).

The flourishing farms in the days of Hegumen Filipp fed not only the brethren but all the people assigned to the monastery as well (26, p. 51); its barns held 5,500 *chetverty* of rye (*chetvert* is roughly 5.96 bushels). "The indisputable fact remains that in the years when this exceptional organizer was its hegumen the Solovetski Monastery was at the height of prosperity" (A. A. Zimin, *Oprichnina Ivana Groznogo* ("Oprichnina of Ivan IV") Moscow, 1964, p. 234).

The activity of Hegumen Filipp on the Solovetski Islands attracted the

attention of the tsar, and in 1550 Hegumen Filipp was summoned to Moscow by Ivan IV to attend a Zemskiy Sobor (legislative assembly), which passed a code of laws: *Sudebnik*; it annulled the juridical rights of apanage princes and increased the power of the centralized state. According to available information, Hegumen Filipp took part in drafting the *Sudebnik* (10, p. 297).

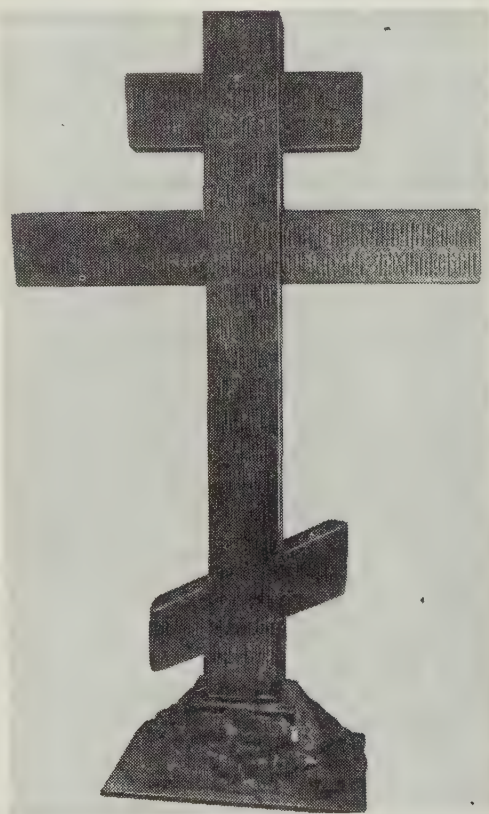
The Tserkovno-Zemskiy Sobor of 1551, known as the Council of the Hundred Chapters (because of the number of decisions it adopted) was an important milestone in the history of the centralized Russian state (see 31). Hegumen Filipp was probably directly involved in drafting the Church and State reforms which were proposed to the council⁴ on behalf of Ivan IV. The reforms dealt with deaneries, landownership, trade, order of precedence, public houses, frontier posts, diplomatic

etiquette, etc. His experience in ecclesiastico-economic reforms on the Solovetski Islands undoubtedly helped Hegumen Filipp at the councils of 1550-1551.

No doubt these councils inspired him to launch the vast programme of construction which soon started in the Solovetski Monastery. He left Moscow "enriched with government and socio-ecclesiastical experience, having received a brief but serious schooling in hierarchism" (18, pp. 87-88).

We know from the chronicle that Hegumen Filipp spent the winter of 1551 in Novgorod. On December 2 of that year, he officiated together with Archbishop Serapion of Novgorod in the Church of the Saviour on Nereditsa at the funeral service for Prince Kurlyaev, the son of the Governor-General of Novgorod (3, pp. 16-17).

On his return to the Solovetski Monastery, Hegumen Filipp continued his



17th century cross from the sanctuary of the Chapel of St. John the Baptist of the Moscow Church of the Icon of the Mother of God "The Sign" (engraving in wood). It was made in commemoration of the meeting of the relics of St. Filipp in Moscow on June 9, 1652. Earlier it was in the chapel at the Krestovskaya Gate (now the Riga Railway Station Square)

Obverse and reverse sides

reforms. Brick-kilns were built for the needs of church construction. Clay for the kilns was no longer dug and mixed by hand, but with the help of horses and bullocks (3, p. 34).

The most important project of this hegumen was the construction of the Cathedral of the Dormition of the Mother of God. To implement it, Hegumen Filipp sent a petition to Tsar Ivan IV for assistance which was granted: "Ivan remained favourably disposed towards the cloister of Sts. Savvatiy and Zosima and gave the monastery lands, bells, rich fabrics, precious church requisites, liturgical and patristic books..." (13, pp. 40-41).

During the construction of the Dormition Cathedral most of the building work was mechanized for the first time. Thus, bricks and mortar were lifted by a special pulley worked by a horse-drawn winch (35, p. 21).

The successful completion of this great complex of buildings in the difficult conditions of the North was possible only thanks to the spiritual authority of Hegumen Filipp. "His every word was loftily edifying, yet he continued to seek wisdom in silence and, at those times when there was less work, he liked to retire into the depths of the forest" (7, p. 21), to his favourite place of prayer located some two and a half versts from the cloister, on the shore of a small nameless lake.

Prayer alone could restore the balance of his spiritual life, which was inadvertently upset by the weight of administrative and economic cares. "Behind the mills and salt-works we must not overlook the humble wooden hermitage which saved Filipp from vanity, preserved the monk in the master and prepared him for his martyrdom" (18, p. 84).

For monks who wished to live in solitude, Hegumen Filipp built wooden cells on the Zayatski Island. Care for his spiritual children—the monastery brethren—invariably remained his primary concern. He was a wise and humble mentor and under his guidance the abilities of each monk were revealed to the full and their individual gifts were used in the common cause. All that was built by Hegumen Filipp was above all for the daily needs of the

brethren. This accounts for the distinctive style of his constructions; there is nothing superfluous and very little decoration. On everything there is an impression of one concept and all the constructions are marked by "a fine and exact sense of proportion, constructive logic and clear composition" (36, p. 51), which is typical of the best examples of classical architecture.

In the year following the consecration of the Dormition Cathedral, Hegumen Filipp embarked on the construction of the grandiose Transfiguration Cathedral, the biggest in Russia at that time (much bigger than the Dormition Cathedral of the Moscow Kremlin). The brethren who always willingly took part in all such projects were this time sceptical of the daring plans of their hegumen (7, p. 46). However, they "dared not oppose his good zeal... And he on his part replied by saying: 'O brethren, he is firm who places his trust in God, if it pleases Him the work will be done, and we shall invisibly receive alms from His inexhaustible treasurehouse'" (1, 381, l. 156, pp. 148-149).

And St. Filipp was not put to shame in trusting God. It pleased Divine Providence to send the Solovetski Monastery a stream of public donations. In 1560, Ivan IV donated to the monastery two small bells and a large sum of money for purchasing other bells. With this money three bells were bought shortly after in Pskov. The biggest of them, the "Venerable", as it was called, weighed 173 and a half poods nearly 3 tons). Hegumen Filipp replaced all the gongs used in the cloister by bells (4, part 1, p. 73).

St. Filipp himself worked on the construction of the Transfiguration Cathedral. He "helped prepare the church requisites, stained glass for the windows and dug a grave for himself under the northern porch..." (14, p. 11) next to the grave of his spiritual mentor, Starets Iona, who had died shortly before.

Hegumen Filipp was not there to lead the consecration of the new cathedral. In June 1566, he was summoned to Moscow by Ivan IV "for spiritual counsel...". Upon reading the summons

brought by couriers, St. Filipp could not conceal his sadness. The brethren heard their shepherd and nourisher with sorrow. He, however, comforted them, though filled with pity and sadness at parting with them (6, p. 154). The time came for St. Filipp to celebrate Divine Liturgy in his cloister for the last time, to say, for the last time, words of paternal love to his beloved children in Christ. All the monks as members of one family, of one brotherhood, received Holy Communion and shared a meal. St. Filipp blessed the sorrowful brethren of the monastery and went aboard a ship that took him away from the Solovetski Islands which he never saw again. "The Tsar was preparing for him the highest hierarchal dignity in the Russian Church—the white metropolitan's klobuk (epanokamelaukion), while Providence was preparing for him a martyr's crown..." (7, p. 83).⁵

Through the labours and accomplishments of its great hegumen the Solovetski Monastery prospered not only economically; the most important was the flourishing of spiritual life focused in the monastery. Hundreds and thousands of monks grew there into perfect men (Eph. 4. 13) and zealous petitioners in prayer for the Russian land.

A multitude of pilgrims from all corners of Russ streamed towards them for a word of edification and spiritual support, defying the hardships of a long and difficult journey. "From there they carried with them great treasures—peace of soul, firm faith in God and other virtues.... There they were taught not only how to lead a Christian life, but also various useful skills, which are so necessary for men living in the world" (26, p. 59).

Fasting and constant work is the hallmark of Russian Orthodox asceticism. "From here, from the labour ascesis it is only one step to economic ascesis, which explains the vast importance of Russian (and mediaeval Western) monasteries in the system of a national economy. For us the founders of the Solovetski Monastery and St. Filipp, its hegumen, are patrons not only of land agriculture, but of industry and technology as well..." (22, p. 231).

All the cultural and economic life of the Solovetski Monastery finds its justification and sanctification in its spiritual and social service to the world, for: "Alongside love of God, one should have love for one's brothers; for the lack of one of these two means the absence of both" (St. Cyril, the Patriarch of Alexandria).

NOTES

¹ The date quoted is from an inscription on an icon of the Solovetski Monastery painted in 1545, called "the Mother of God 'Bogolyubskaya' with scenes from the **Lives** of Zosima and Savvatiy". The inscription is round the central part of the icon and it contains the name of Hegumen Filipp and the date (1545). This icon was probably donated by St. Filipp himself when he was first appointed father superior. In all probability it was painted by an artist of the Moscow school of icon-painting, and, in the opinion of N. A. Mayasova, at the Solovetski Monastery. The **Life of St. Filipp** (State Public Library, the Solovetski collection, No. 1422, l. 46) tells us that he often invited artists from different cities (cf. 38, p. 234).

² The **Life of St. Filipp** was written shortly after the translation of his holy relics from Tver to the Solovetski Monastery (1591): "Within a short time after the translation of the relics of the Blessed Filipp, I was told of this by Hieromonk Feodosiy..." (State Public Library, manuscript, Solovetski Library, No. 194, l. 176). In the opinion of I. Yakhontov, the author of this **Life** reflected the activities of St. Filipp, in the rank of hegumen, incompletely: "The **Life** mentions nothing about the relationship of Filipp as the Hegumen of the Solovetski Monastery with Ivan IV; about various donations from the tsar

to the monastery in Filipp's name; he does not even mention his two journeys to Moscow (in 1550 and 1551); in general this **Life** (the period before St. Filipp became the primate) offers very scanty material for history" (9, p. 153). This **Life** was later revised by an unknown person and considerably abbreviated (see: State Public Library, manuscript, Solovetski Library, No. 191). We find detailed information about the activity of Hegumen Filipp in manuscripts, in extant historical documents mentioned by Archimandrite Dosifei of the Solovetski Monastery (see 2 and 3).

³ St. Iosif of Volokolamsk and Nil Sorsky are usually described in history books as the leaders of two conflicting trends in Russian spirituality... This is completely wrong. In his Rule, St. Iosif gives a synthesis of the Russian monastic traditions with the accent on monastic service of the world as a social phenomenon. With regard to individual monks, the Rule requires a complete inner regeneration and subjugation of man's whole life to the task of salvation and deification.... "St. Nil Sorsky who lived for several years on Mount Athos, brought from there the teaching on the contemplative life and the 'prayer of the heart' as a means of hesychastic service of monks to the world... In this respect Sts. Iosif and Nil are spiritual brothers, equal continuers

of the patristic Church Tradition, and heirs to the behests of St. Sergiy" (28, p. 74).

⁴ Academician S. B. Veselovsky in his book *Issledovanie po istorii oprichniny* (Research into the History of Oprichnina), Moscow, 1963, stresses that it is wrong to ascribe to Ivan IV alone the drafting of the reforms of the middle of the 16th century. See also: Prof. S. M. Dubrovsky. *Eshche raz o velikom gosudare* (Once More About the Great Tsar). *Znamy*, 1965, No. 1, p. 216.

⁵ In his "*Istoria velikogo knyazya Moskovskogo*" (History of the Grand Duke of Moscow) A. M. Kurbsky lists among the victims of Ivan IV's oprichnina, members of the Kolychev family, "men enlightened and of high rank..." See: N. Ustryalov *Skazania knyazya Kurbskogo* (Narratives of Prince Kurbsky). St. Petersburg 1868, pp. 94-95.

St. Filipp was condemned arbitrarily by Ivan IV and sentenced to life imprisonment in the autumn of 1568. On December 23, 1569, he was martyred in the Otrochy Monastery in Tver strangled by Oprichnik Malyuta Skuratov. Anti-

cipating the end of his earthly path, St. Filipp received Holy Communion three days before his death.

In 1591, at the request of Hegumen Iakov of the Solovetski Monastery, the coffin with the incorruptible remains of St. Filipp was translated from Tver to the Solovetski Monastery where it became an object of pious veneration (3, p. 44). On July 3, 1652, Metropolitan Nikon of Novgorod (later His Holiness the Patriarch of Moscow and All Russia) had the relics of St. Filipp translated to Moscow. That same year Hegumen Filipp was canonized and his relics enshrined in the Dormition Cathedral of the Kremlin.

St. Filipp's feast day was originally on December 23, the day of his martyrdom. But since this coincided with the eve of Christmas, the feast day was moved to January 9; under this date it is mentioned in the Rule of 1682 and in the Menaion of 1693. The translation of the relics of St. Filipp is commemorated on July 3 (12, p. 96).

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V. NIKITIN

The 300th Anniversary of St. Nicholas Church in Kuznetsy

Three hundred years ago the stone Church of St. Nicholas was built in Kuznechnaya Sloboda, a historical suburb of Moscow. (See: Archpriest A. Kulikov. St. Nicholas Church in Novokuznetskaya Street, Moscow. *JMP*, 1975, No. 1, pp. 24-31).

Back in the 15th century a number of skilled blacksmiths moved from across the Yauza River and settled in the Zamoskvorechie suburb of Moscow. The place where they settled came to be known as Kuznechnaya Sloboda (the Blacksmiths' Settlement) and its present name is Novokuznetskaya Street.

The stone church dedicated to St. Nicholas the Miracle Worker, Archbishop of Myra in Lycia, was built in Kuznechnaya Sloboda in 1681 with the blessing of His Holiness Patriarch Ioakim of Moscow and All Russia (1674-1690).

The original architectural ensemble included the church proper and a refectory with a chapel consecrated to St. Sergiy of Radonezh. Another chapel dedicated to St. Basil of Amasya († circa 322; feast day, April 26) was built in the refectory in 1766.

In 1805, the church, the refectory and belfry, underwent major repairs. Metropolitan Filaret Drozdov of Moscow con-

secrated the northern chapel to the Presentation of the Blessed Virgin in the Temple.

Today the church still stands, under state protection, as a priceless monument to Russian architecture. Its architectural composition is typical of the 18th-19th centuries consisting of a rotunda upon a square foundation to which were added a four-pillared refectory and a belfry.

Thanks to the zeal of the parishioners the church is maintained in excellent order. Some time ago it underwent interior repairs, including washing and fixation of the old murals.

The 300th anniversary was marked on December 19, 1981, the Feast of St. Nicholas the Miracle Worker, Archbishop of Myra in Lycia. The festal service was led by His Eminence Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate.

The celebrations began on the eve with Small Vespers and the reading of the Akathistos to St. Nicholas followed by the blessing of water. Vladyka Aleksey officiated at All-Night Vigil after which he congratulated the parishioners on the feast.

To the pealing of the old bells, on the

feast day itself, the priests accompanied by a multitude of parishioners welcomed Metropolitan Aleksiyy with due solemnity. The Vladyka celebrated Divine Liturgy assisted by the local clergy. After the thanksgiving moleben, the rector, Archpriest Vsevolod Shpiller, greeted Vladyka Aleksiyy and asked him to convey to His Holiness Patriarch Pimen their filial gratitude for his concern for the church. In his response, Metropolitan Aleksiyy congratulated, on behalf of His Holiness Patriarch Pimen, the clergy and parishioners on the 300th anniversary of their holy temple and gave them his primatial blessing.

"Today, when the Church of Christ is commemorating a great saint of God, St. Nicholas the Miracle Worker," said Vladyka Aleksiyy, "God's people have come here for common prayer. We all know of the power of such prayer from the words of Christ the Saviour: *Where two or three are gathered together in my name, there am I in the midst of them* (Mt. 18. 20). We believe that when we turn to the Lord, to the Most Pure Theotokos, and to St. Nicholas the Miracle Worker, with one heart and one mouth, beseeching them for their prayerful intercession, succour and blessing, we shall receive what we are asking for. Remembering St. Nicholas the Miracle Worker, whom Christians call the 'Rule of Faith', we should imitate him in faith, in Christian good works, and especially in love. Following his example, we should overcome the dissensions of this world, sow the love of Christ, which our Lord Jesus Christ commanded us to multiply: *By this shall all men know that you are my disciples, if ye have love one to another* (Jn. 13. 35).

"Much has been done to beautify this holy temple. The beauty of its decor leaves the most radiant impression. Here a living prayer is offered up to the Lord. Here Christians grow spiritually, as they perfect themselves in the Lord's commandments, living a good Christian life and serving the cause of peace, they realize all this through the help and prayerful intercession of the Most Holy Mother of God...

"May the Lord preserve this holy church and all who are serving in it the Church of God, and all those who gather together here for common prayer,

in peace, good health, for many more beneficent years!"

The St. Nicholas Church has entered through God's mercy, the fourth century of its existence. In 1982, its parishioners marked another jubilee: their rector, Archpriest Vsevolod Shpiller, the oldest priest in Moscow, turned 80. For the past 30 years he has been the rector of this church. In their congratulatory address to him on the occasion, the parishioners thanked him, saying: "...how many souls has the Lord saved by your hands and by your prayers to the Most Holy Theotokos, and St. Nicholas. How many souls, who have lost their way on life's paths have again turned to Christ's love, overcoming sin and despair..."

On February 7, 1983, the Feast of the Icon of the Mother of God "Assuager of My Sorrows" the services were especially solemn in the St. Nicholas Church for His Holiness Patriarch Pimen himself officiated at Divine Liturgy and, on the eve, at All-Night Vigil. After the services His Holiness the Patriarch greeted the worshippers.

"I congratulate you, dear brothers and sisters, on the feast. May all your sorrows be assuaged through the intercession and prayers of the Mother of God. There is hardly a person, I think, who has no cause for sorrow of some kind. A man's soul, being most sensitive, always determines the nature of the sorrow experienced by man. And in Her love for mankind the Mother of God offers up prayers for all of us, that the Lord deliver us from all misfortunes, afflictions and sorrows. On the eve of this feast, I wish you all the intercession of the Mother of God."

The faithful deeply venerate St. Nicholas the Miracle Worker, and come with a feeling of deep love to churches dedicated to him. For they know that St. Nicholas is swift to succour all who turn to him in faith. In St. Nicholas Church the words from the Akathistos to St. Nicholas have become a reality: "A miracle most wondrous is revealed unto those who converge unto Thee, O Blessed Nicholas, in thy holy church for, even through our meagre prayers we receive the healing of great ailments..." (Kontakion, Tone 8).

Archpriest ALEKSANDR KULIKOV

St. Nicholas Church in Khamovniki

(For Its 300th Anniversary)

St. Nicholas the Miracle Worker, the defender and patron saint of craftsmen and travellers, has always been loved by the Russians. In the 1870s, there were 115 churches and chapels dedicated to St. Nicholas in Moscow. One of them is the St. Nicholas Church in Khamovniki whose history is inseparably linked with the history of this Moscow suburb.

Khamovnaya Sloboda, which literally means the weavers' settlement, was originally located near the city of Tver and its inhabitants made white linen for the tsar's court. In 1624, the weavers were moved to a Moscow suburb, which was formerly the property of the Monastery of the Miracle of St. Michael in Chonae of Moscow's Kremlin. Subsequently the Khamovnaya Sloboda (commonly known as Khamovniki) grew rapidly. In 1638 there were only 38 houses, but by 1653 the number increased to 90. The reason was that weavers enjoyed special privileges among the population. Alongside Kadashevskaya Sloboda in Moscow's Zamoskvorechie district, Khamovniki was an important centre of the textile industry, especially famous for its tablecloths and Tver linen. In the period between 1807 and 1809, Architect M. Kazakov built in Khamovniki some barracks and the superintendent's house. A part of the building still stands—No. 10 Lev Tolstoi Street, Moscow.

As the Khamovniki settlement grew the local church was rebuilt and enlarged. According to the books of the Patriarch's Treasury, there was a wooden Church of St. Nicholas in Khamovniki in 1625. But in 1657 it is mentioned as a stone church. The entry for 1677 mentions the church as "St. Nicholas the Miracle Worker by the metropolitan's stables".

The foundation of the church which stands today was laid slightly away from the site of the original building on May 21, 1679, in the reign of Tsar Feodor Alekseyevich. The church was consecrated on June 25, 1682, and it was this event that was commemorated in 1982. The one-pillar refectory, the cha-

pels, and the belfry are later additions. The antimimension for the consecration of the altar to St. Aleksey the Metropolitan of Moscow was issued on December 17, 1694.

With the construction of government and private textile mills the size of the local population increased considerably. This necessitated the enlargement of the church, and in 1757 a side-chapel was added on and dedicated to St. Dimitriy the Metropolitan of Rostov.

The interior of the church was damaged in the Patriotic War of 1812 and was restored by 1849. A considerable part of the interior decoration was replaced.

On November 5, 1872, the left-side chapel in the refectory was consecrated to the icon of the Mother of God "Warrantress of the Sinful". The chandelier and the iconostasis were renovated at the same period.

The murals in the church date back to 1845. Still extant in the main iconostasis is an old icon (1686) of St. Aleksey upon which the Spasskie Gates of the Moscow Kremlin are depicted. It was executed by the tsar's icon painter Ivan Maksimov. In the northern chapel, there is an especially venerated antique icon of the Mother of God "Warrantress of the Sinful". According to an inventory made in the 1920s, the church requisites included a canopy over the Holy Epitaphion, a processional lantern of the 17th century with mica sides and a bell cast in 1685 by the craftsman Mikhail Ladygin. In the brickwork of the outer walls, three epitaphs have been preserved.

The church was repaired in 1949, and in 1959 the wall round the church, built in the latter half of the 19th century, was moved closer in because of road expansion. The church was again renovated in 1972, when the ceramic decorations and the original colour of the exterior were restored.

The edifice is built of brick and white stone. It is decorated with coloured tiles. Although traditional in architectural style, the church also has some individual features which distinguish it from other structures of the late 17th-century

Moscow baroque. Its southern and northern sides are not broken by listels and at the corners there are brightly painted columns in niches. Another architectural feature is that the square rectangle church is topped with what are termed "false" pediments which support the first tier of *kokoshniks* (ogee arches) which form a transition to the five cupolas. There are also such decorative *kokoshniks* at the base of the cupola drums. The arches of the pediments are not separated from the square main building by a cornice; thanks to this and to the tall windows of the second tier, richly decorated with lintels of carved brickwork and ceramic insets, an impression of soaring is achieved.

The belfry has several tiers; the tier with the bells has broad arches supported by short pillars. The three-tiered hipped roof is surmounted by a small cupola with a cross.

While preserving the main plan of Moscow's suburban churches of the late 17th century, the builders of this particular church drew on the experience of Yaroslavl craftsmen, which considerably enhanced its beauty.

In the 300 years of its existence, many believers have received spiritual joy, consolation and edification in this church. Its present rector is Archpriest Nikolai Petrov (formerly the ecclesiarch in the Resurrection Cathedral Church in West Berlin, Central European Exarchate). Other clerics of the church are Archpriests Mikhail Klochkov, Stefan Tkach and Mina Golukhin, and Protodeacon Sergiy Pravdolyubov. Services are conducted daily in the church. On Tuesdays the akathistos is read before the icon of the Mother of God "Warrantress of the Sinful" and on Thursdays, before the icon of St. Nicholas.

To mark the 300th anniversary of the church in Khamovniki, the Moscow Patriarchate had miniature icons made of St. Nicholas and of the Mother of God "Warrantress of the Sinful".

On June 11, 1982, the patronal feast of the icon of the Mother of God "Warrantress of the Sinful", the parishioners and clergy solemnly celebrated the 300th anniversary of their church. On the feast day itself, His Holiness Patriarch Pimen, assisted by Archbishop Iov of Zaraisk and the local clerics, celebrated

Divine Liturgy, and on the eve officiated at All-Night Vigil.

Addressing the clerics and parishioners, His Holiness the Patriarch congratulated them on the festal occasion. He said: "I congratulate all who have come here to pray and the clergy of this holy church on the great feast of our Mediatrix, the Blessed Virgin Mary, and on the 300th anniversary of the foundation of this holy church. To commemorate this celebration, we present to this holy church a Vladimir Icon of the Mother of God. Her icon has been chosen because She is the Patroness of the Russian land and also because She defends the city of Moscow by Her intercession before the Throne of God, and finally because She is the Refuge and Salvation of all. So may this icon of the Mother of God remain here and remind people that the Most Holy Theotokos is the permanent Keeper of this church and Mediatrix between God and all the parishioners. I hand this icon to the rector and may it be preserved in this holy temple. I am also happy to announce that on the occasion of the jubilee the clergy of this church will receive ecclesiastical awards." After that His Holiness the Patriarch blessed the congregation with the Vladimir Icon of the Mother of God, which is now in the Chapel of St. Nicholas.

The awards conferred by His Holiness Patriarch Pimen are the Order of St. Sergiy of Radonezh, 3rd Class—to the rector, Archpriest Nikolai Petrov; the Medal of St. Sergiy of Radonezh, 1st Class—to the churchwarden, L. N. Aleksandrova. Other clerics and some of the readers received patriarchal certificates of merit. The occasion ended with the singing of "Many Years".

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L. ALEKSANDROVA

IN THE DIOCESES

Moscow Diocese *Jubilee of St. Nicholas Church in Biryulevo, Moscow.* On December 22, 1982, the Feast of the Icon of the Mother of God "Joy-Unhoped-For", the Moscow Church of St. Nicholas the Miracle Worker marked its 25th anniversary; the new edifice was built on the site of the old church which was destroyed by fire. On this memorable day for the parishioners, the new church was consecrated through God's mercy.

Its rector, Archpriest Vasilii Moiseyev, has been ministering there for 35 years. He says that the new church stands very near the place where stood the old wooden church which was built in 1924 under the rector, Archpriest Nikolai Perekhvalsky (†1956). The church burned down in March 1956. However, ten days later, divine services were renewed in the priest's house. Trusting in God's help, the parishioners began to build the new church with their own hands and money. The icons for the new church were donated by believers in neighbouring villages. A year after, in 1957, the new wooden church was consecrated to St. Nicholas, as the former one was.

Twenty-five years have passed since then. Especially memorable for the parishioners and the rector are three hierarchical services which were led in their church during these years: by Metropo-

litan Pitirim of Krutitsy and Kolomna in 1969; by Metropolitan Pimen (now His Holiness the Patriarch) of Krutitsy and Kolomna in 1971; and by Metropolitan Serafim of Krutitsy and Kolomna in 1973.

Together with Archpriest Vasilii Moiseyev, Father Aleksey Baikov and Protodeacon Petr Diachenko have been fulfilling their obedience in the church throughout these years. Father Mikhail Belkov and Father Aleksandr Dubrovsky served in the church later.

For his pastoral ministry, Archpriest Vasilii Moiseyev received the following ecclesiastical awards: an ornamented cross, the Order of St. Vladimir, 3rd and 2nd Class, and the Order of St. Sergiy of Radonezh, 3rd Class.

On December 22, 1982, with the blessing of His Holiness Patriarch Pimen, Divine Liturgy in the Church of St. Nicholas, which was crowded by worshippers, was celebrated by Metropolitan Aleksey of Tallinn and Estonia. The student choir of the Moscow Theological Seminary sang during the service.

After the thanksgiving moleben, the father rector, on behalf of the assembly of the clergy and parishioners, warmly greeted Metropolitan Aleksey and spoke about the Church of St. Nicholas.

Metropolitan Aleksey delivered an address in which he greeted the clergy and parishioners of the church and cor-

dially congratulated them on the feast and the memorable date, then His Eminence blessed the worshippers.

N. ILYICHYOVA

**Patriarchal
Parishes
in Finland**

On April 29, 1982, Archpriest Bogdan Soiko, Superintendent Dean of the Patriarchal Parishes in Finland, and Archpriest Georgiy Kilgast, of the Patriarchal Parishes, visited a Lutheran parish in Helsinki and got acquainted with the life of the community. Archpriests B. Soiko and G. Kilgast visited also the theological faculty of the Helsinki University and inspected the university's library. That same day, Archpriest Bogdan Soiko was received in Kuopio by His Eminence Archbishop Paul of Karelia and All Finland. Later he went to the New Valaam Monastery.

On May 1, the Feast of the Maksimovskaya Icon of the Mother of God, Archpriest Bogdan Soiko and Archimandrite Panteleimon Sarkho, Father Superior of the New Valaam Monastery, concelebrated Divine Liturgy in the cloister and, on the eve, officiated at All-Night Vigil.

On May 2, the 3rd Sunday after Easter, of the Holy Myrrhophores, Archpriest Bogdan Soiko and Hieromonk German concelebrated Divine Liturgy in the Lintulla Convent. Father Bogdan preached a sermon.

On May 3, Archbishop Kirill of Vyborg, Administrator of the Patriarchal Parishes in Finland, arrived in Helsinki. He attended a meeting of the council of the Cathedral of St. Nicholas in Helsinki.

On May 5, Archbishop Kirill called on Mr. M. Koivisto, Minister of Education of Finland, and on Metropolitan John of Helsinki (Autonomous Orthodox Church of Finland).

In the evening, Archbishop Kirill, assisted by the local clergy, officiated at All-Night Vigil in the Church of the Protecting Veil in Helsinki and preached a sermon.

On May 6, the Feast of the Great Martyr St. George the Victorious, Archbishop Kirill, assisted by the local clergy, celebrated Divine Liturgy in the Cathedral of St. Nicholas in Helsinki. After the festal procession, Archbishop Kirill preached a sermon and congratu-

tulated the rector, Archpriest Georgiy Kilgast, on his name-day.

On that day Archbishop Kirill returned to his homeland.

On May 9, the 4th Sunday after Easter, of the Paralytic, Archpriest Bogdan Soiko celebrated Divine Liturgy in the Cathedral of St. Nicholas in Helsinki. A moleben was led on the occasion of Victory Day in the USSR and Mother's Day in Finland.

On June 11-16, Archpriest Bogdan Soiko called on Metropolitan John of Helsinki and on the Rev. Tapio Saraneva, secretary to the Archbishop of the Evangelical Lutheran Church of Finland.

The Rev. Tapio Saraneva said among other things that the Evangelical Lutheran Church of Finland highly assessed the initiative of His Holiness Patriarch Pimen of convening the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", as well as the conference's results. The official press widely commented upon the report of His Holiness Patriarch Pimen and the efforts of Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, to organize the conference, as well as the speech made by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, at the press conference.

On July 24, the Feast of Princess St. Olga, Equal to the Apostles, Archpriest Bogdan Soiko celebrated Divine Liturgy in the Cathedral of St. Nicholas in Helsinki, and, on the eve, he officiated at All-Night Vigil in the Church of the Protecting Veil. Father Bogdan preached sermons in both places and conveyed to the clergy and parishioners the blessings and good wishes of His Holiness Patriarch Pimen.

On October 8, in Kuopio, Archpriest Bogdan Soiko paid visits to His Eminence Archbishop Paul, Bishop Alexiy of Joensuu, and Bishop Jukka Malmivaara (Evangelical Lutheran Church of Finland).

On October 9, the Feast of the Apostle and Evangelist St. John the Divine, Father Bogdan celebrated Divine Liturgy and led a moleben before the miraculous Konevskaya Icon of the Mother

er of God in the New Valaam Monastery.

On October 10, the 18th Sunday after Pentecost, Archpriest Bogdan Soiko celebrated Divine Liturgy in the Lintulla Convent together with the convent clergy. That same day, Father Bogdan arrived in the town of Oulu where he met Metropolitan Leo of Oulu. Together with Vladyka Leo, he visited the Orthodox cathedral church and the Lutheran cathedral. Metropolitan Leo conveyed his cordial greetings to His Holiness Patriarch Pimen.

On October 14, the Feast of the Protecting Veil of the Most Holy Mother of God, Archpriest Bogdan Soiko celebrated Divine Liturgy and, on the eve, officiated together with the local clergy at All-Night Vigil with the blessing of water in the Church of the Protecting Veil in Helsinki. Father Bogdan conveyed His Holiness Patriarch Pimen's congratulations to the clergy and parishioners and read Archbishop Kirill of Vyborg's congratulatory telegram. Then "Many Years" was sung.

Saratov Diocese On February 2, 1983, the Russian Orthodox Church, together with the whole country, marked the 40th anniversary of victory over the Nazis at Stalingrad.

That day, in the Cathedral of the Kazan Icon of the Mother of God in Volgograd, Archpriest Aleksiy Mashentsev, Superintendent Dean of the Volgograd Church District, celebrated Divine Liturgy with the city clergy and then led a panikhida for the warriors who fell in this heroic battle. After the thanksgiving moleben, "Many Years" was sung. Archpriest Aleksiy delivered an address on the lofty significance of the event being commemorated.

Archbishop Pimen of Saratov and Volgograd sent congratulatory messages, on the occasion of the 40th anniversary of the Battle of Stalingrad and of the 60th anniversary of the formation of the Soviet State, to Yu. I. Lomakin, Chairman of the Volgograd Regional Executive Council, and to M. K. Prudnikovich, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Volgograd Region.

Many participants in the Stalingrad Battle are serving in the churches of the diocese. Among them are V. M. Lezhanov, chairman of the council of the Church of St. Nikita in Volgograd; S. G. Denisov, treasurer of the Church of St. Michael the Archangel in the village of Rudnya, and M. I. Abramova, member of the council of the same church; A. P. Rushkova, member of the council of the Church of St. Nicholas in the town of Krasnoslobodsk; V. U. Golenov and A. I. Biryukova, members of the council of the Church of the Resurrection in the town of Serafimovich.

Archbishop Pimen sent congratulatory telegrams to them all.

Tallinn Diocese On August 27, 1981, the eve of the Feast of the Dormition of the Most Holy Mother of God, Metropolitan Aleksiy of Tallinn and Estonia, together with Bishop Agafangel of Vinnitsa and Bratslav (now archbishop), and Bishop Khrisanf of Kirov and Slobodskoi, officiated at Small Vespers and the reading of the akathistos and then at All-Night Vigil in the Dormition Cathedral of the Pukhtitsa Convent, assisted by the diocesan clergy.

On August 28, the feast day itself, the archpastors concelebrated Divine Liturgy, and led the festal moleben and procession. During the meal in the convent refectory, greetings were delivered by Metropolitan Aleksiy, Bishop Agafangel, Hegumenia Varvara, the mother superior, G. I. Andrusov, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Estonian SSR, and other guests of honour.

On August 29, the Feast of the Translation of the Icon of the Saviour "Not Made with Hands", Metropolitan Aleksiy together with Bishop Agafangel and Bishop Khrisanf visited the Church of St. Nicholas in the village of Yaamy and the Church of St. Elijah in the village of Vasknarva, where they were cordially welcomed by the rector, Archpriest Vasiliy Borin, and the parishioners.

On August 30, Metropolitan Aleksiy and the visiting archpastors concelebrated Divine Liturgy in the Dormition Cathedral of the Pukhtitsa Convent. In



August 1, 1981, the Feast of St. Serafim of Sarov. Metropolitan Aleksiy of Tallinn and Estonia with the archpastors and clerics during the festal procession after Divine Liturgy in the Pukhtiisa Convent of the Dormition

the evening, they officiated at All-Night Vigil and at the Office of the Burial of the Mother of God.

On August 31, the Feast of the Martyrs Sts. Florus and Laurus, the hierarchs concelebrated Divine Liturgy in the same cathedral.

On September 3, in the Cathedral Church of St. Aleksandr Nevsky in Tallinn, the 20th anniversary of the hierarchal ministry of Metropolitan Aleksiy, who was consecrated bishop in 1961 in this cathedral, was prayerfully marked.

Metropolitan Aleksiy celebrated Divine Liturgy and led a thanksgiving moleben, assisted by the diocesan clergy. The service was conducted in Church Slavonic and in Estonian. After the Liturgy, Archpriest Vladimir Zalipsky congratulated Metropolitan Aleksiy on behalf of the clergy and laity. Metropolitan Aleksiy delivered an address in response.

On September 12, the Feast of the Translation of the Relics of the Orthodox Prince St. Aleksandr Nevsky, Metropolitan Aleksiy celebrated Divine Liturgy and, on the eve, officiated at All-Night

Vigil with the reading of the akathistos in the cathedral church. The Liturgy was attended by the delegation of the Evangelical Church in Germany (FRG) led by Dr. H. J. Held, Head of the Department of External Church Relations of this Church. Metropolitan Aleksiy and Dr. H. J. Held exchanged greetings.

Vienna Diocese

On July 11, 1982, the 5th Sunday after Pentecost, Archbishop Irinei of Vienna and Austria celebrated Divine Liturgy in the Cathedral of St. Nicholas in Vienna. During the Liturgy he delivered a sermon.

On August 15, the 10th Sunday after Pentecost, Archbishop Irinei celebrated Divine Liturgy in the Church of the Transfiguration in Baden-Baden, on the occasion of its centenary (see *JMP* 1983, No. 1, p. 77).

From September 24 to 26, Archbishop Irinei and Archpriest Pavel Krasnotsvetov, of the diocese, participated in the work of the extraordinary session of the World Peace Council in connection with the Israeli aggression of Lebanon. At the session, Archbishop Irinei and Arch

priest Pavel Krasnotsvetov supported the just demands of the Lebanese and Palestinian peoples to stop Israeli occupation.

On October 3, the 17th Sunday after Pentecost, Archbishop Irinei celebrated Divine Liturgy and preached a sermon.

On October 22, Archpriest Pavel Krasnotsvetov and Father Chrysostom Piynenburg attended the reception given by Archbishop Mario Cagna, the Papal Nuncio in Vienna, in honour of the 4th anniversary of Pope John Paul II's election.

On November 5, Archbishop Irinei, Archimandrite Avenir and Archpriest Pavel Krasnotsvetov attended the reception at the USSR Embassy in Vienna, given on the occasion of the 65th anniversary of the Great October Socialist Revolution. That same day Archpriest Pavel Krasnotsvetov participated in the session of the Ecumenical Council of Austria, which was devoted to the preparations for Catholic Day in Austria which will be marked in September 1983.

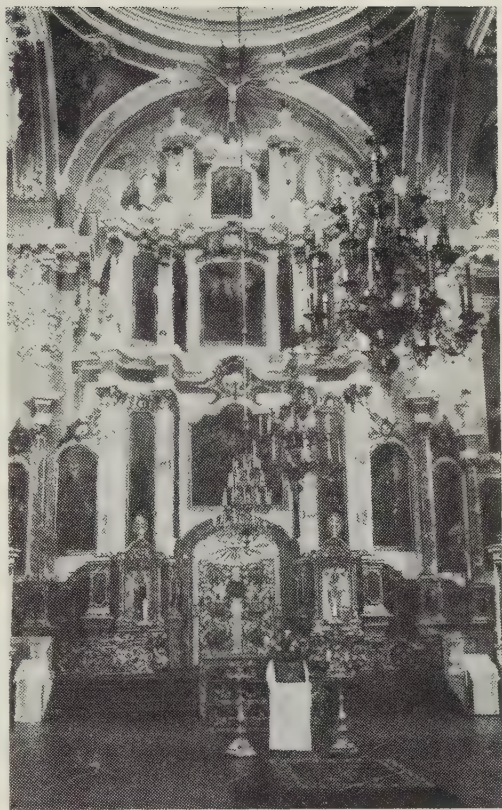
On November 7, the 22nd Sunday after Pentecost, Archbishop Irinei celebrated Divine Liturgy in the Cathedral of St. Nicholas in Vienna. After the Liturgy, a meeting of the church council was held; it discussed the parish's current affairs.

On November 28, the 25th Sunday after Pentecost, Archbishop Irinei celebrated Divine Liturgy in the Cathedral of St. Nicholas and preached a sermon.

On December 22, Archbishop Irinei, Archimandrite Avenir and Archpriest Pavel Krasnotsvetov attended the reception in the USSR Embassy in Vienna on the occasion of the 60th anniversary of the formation of the Soviet Union.

Vilna Diocese On January 3, 1982, the 29th Sunday after Pentecost, before Christmas, Bishop Viktorin of Vilna and Lithuania (archbishop since September 9, 1982) celebrated Divine Liturgy in the Cathedral of the Descent of the Holy Spirit upon the Apostles in the Vilnius Monastery of the Holy Spirit. During the Liturgy he ordained Vladimir Rinkevich deacon.

On January 8, the Synaxis of the Most Holy Mother of God, Bishop Viktorin celebrated Divine Liturgy in the



The Cathedral of the Vilnius Monastery of the Holy Spirit

Cathedral Church of the Dormition of the Most Holy Mother of God (Prechistensky) in Vilnius. In the evening, Bishop Viktorin officiated at All-Night Vigil in the same cathedral, assisted by the diocesan clergy. The All-Night Vigil was attended by representatives of the Roman Catholic and Evangelical Lutheran Churches and of the Old Believers community.

On April 22, Easter Thursday, Bishop Viktorin officiated at Paschal Vespers and Matins in the cathedral of the Monastery of the Holy Spirit, assisted by the clergy of the diocese. The Liturgy was attended by representatives of the Roman Catholic and Evangelical Lutheran Churches.

On May 9, the 4th Sunday after Easter, of the Paralytic, Bishop Viktorin celebrated Divine Liturgy in the same cathedral and led a moleben for the success of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow, May 10-14, 1982).

On June 7, Holy Spirit Day, Bishop Viktorin celebrated Divine Liturgy, assisted by the local clergy, in the cathedral of the Monastery of the Holy Spirit, on the occasion of its patronal feast. There was a festal moleben as well as a procession round the cathedral.

On June 10, the Feast of St. Nikita the Confessor, Bishop Viktorin attended Divine Liturgy in the same cathedral and preached a sermon. He welcomed the guests—Lutheran seminarians from the USA and Canada. Bishop Jonas Kalvanas of the Evangelical Lutheran

Church in Lithuania (Vilnius) attended the Liturgy.

On June 26, the Feast of the Martyrs Sts. Antony, Ioann and Evstafiy of Vilna, Divine Liturgy in the cathedral of the Holy Spirit Monastery was concelebrated by Bishop Viktorin, Bishop German of Tula and Belev, and Bishop Anatoliy of Ufa and Sterlitamak, assisted by the local clergy. Bishop Anatoliy preached a sermon. After the festal moleben, a procession was led round the cathedral.

IN MEMORIAM



Archpriest Iakov Savvich Legky, the oldest cleric of the Riga Diocese, the Rector of the Church of the Dormition in the town of Ludza, passed away on May 16, 1982.

He was born on April 1, 1906, into the family of Archpriest Savva Legky, who was well known in Latvia. In 1926, he finished the Riga Theological Seminary and was ordained deacon to serve in the church of the Riga Convent of the Holy Trinity and St. Sergiy by Archbishop Ioann (Pommer; † 1934) of Riga and Mitava. In 1932, he was ordained presbyter. Father Iakov fulfilled his pastoral service in the church of the town of Rezekne and other churches of the Rezekne Deanery.

As a man of deep faith and prayer, and a preacher, he was devoted with all his heart to the Church of God. Father Iakov, by his modesty and love of men, won the respect and reciprocal love of his flock. He was granted

the right to celebrate Divine Liturgy with the Holy Doors open up to the Lord's Prayer; he was also awarded the Order of St. Sergiy of Radonezh, 3rd Class.

The funeral service was conducted in the Rezekne church by Archpriest Vladimir Antipov, superintendent dean, and other clerics of the Rezekne Deanery.

Father Iakov was buried in the Orthodox cemetery of Rezekne.

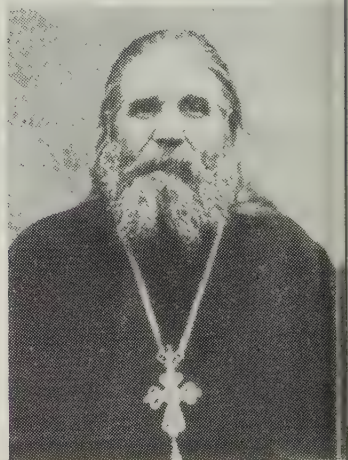
Archimandrite **Moisei** (secular name Nikolai Ivanovich Chigvintsev), confessor of the Ufa Diocese and Dean of the Cathedral Church of St. Sergiy in Ufa, passed away on June 3, 1982.

He was born in 1913, in the village of Bobrovka (now the Troitsk District, Chelyabinsk Region), into a peasant's family. After finishing a village school he worked until he was called up for military service. After the Great Patriotic War, he devoted his life to the service of God and men.

On August 19, 1945, he was professed with the name of Moisei by Archbishop Ioann (Bratolyubov; † February 27, 1968) of Ufa and Bashkiria and the next day he was ordained hierodeacon. A month after, Father Moisei was ordained hieromonk to serve in the Cathedral of St. Sergiy. In the following years he combined pastoral service with study, he took the correspondent courses at the Leningrad Theological Seminary.

He received many ecclesiastical awards and was raised to the rank of archimandrite.

Archimandrite Moisei was the confessor of the diocese and in the last years of his life, the



dean of the cathedral church.

Father Moisei died on the Feast of the Vladimir Icon of the Mother of God during Divine Liturgy.

Bishop Anatoliy of Ufa and Sterlitamak read at the altar the canon for the departure of the soul and a prayer, and after the Liturgy he conducted the first Litany for the Dead for the newly-departed archimandrite. The diocesan clergy also said litanies for the deceased.

On Trinity Parental Saturday, Bishop Anatoliy celebrated the Liturgy for the Dead. During the funeral service that followed, Bishop Anatoliy delivered the oration.

The funeral was attended by the numerous spiritual children of Father Moisei.

Archimandrite Moisei was buried at the Demskoe city cemetery in Ufa, next to the grave of his spiritual brother, Archbishop Feodosiy (Pogorsky, † 1975) of Ufa and Sterlitamak.

SERMONS

Patriarch Pimen's Sermon

After Easter Vespers

CHRIST IS RISEN!

Brothers and sisters, what does the Resurrection of Christ mean to us Christians? The Holy Church says: "From death unto life, and from earth unto heaven hath Christ our God brought us over." In another canticle she witnesses that our Lord by His death trampled down Death. What does it mean?

Some understand this to mean that there will no longer be death. No, there is death, and each of us when our time comes, must die. Our Faith has in view another, not physical, death; not bodily, but moral death, spiritual death. Man may live on Earth and be a living corpse, because spiritually he is dead. It is precisely from this state, the most horrible and difficult, that our Lord freed us.

The Risen Lord *hath redeemed us from the curse of the law* (Gal. 3. 13), and each man now can and must reject his sinful life, trample down his enslaving death. For this the Holy Church offers various means. The most effective and greatest is the Sacrament of Pen-

ance. The Holy Church constantly urges man to partake of this Sacrament in order to cleanse his heart of sin and vice.

The Holy Church has many festal canticles for Easter. She summons us all to come to church and praise the Risen Christ our Saviour. *All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.* (Ps. 66. 4). The Holy Church calls on us to sing and glorify the Risen Christ our Saviour together with the whole Earth, glorifying Him for the beneficences we have received through His Resurrection. *Sing unto God, sing!* our Church exclaims, *O sing praises unto the Lord* (Ps. 68. 4, 32), but adds, *sing... with understanding* (Ps. 47. 7). This is how we should sing and listen to the singing; so that our minds and hearts may participate in the glorification of Christ's Resurrection.

Thus, dear brothers and sisters, worship Him together with the whole world, praise His Name, so that the Risen Lord may always be your support in life, so that He may bless us for all good deeds, so that He may always be a fortress and support for each of you.

CHRIST IS RISEN!

Renewal of the Soul Through Repentance

In the Name of the Father, and of the Son, and of the Holy Spirit.

Son, ... thy sins be forgiven thee (Mt. 9. 2), these words spoken by Christ the Saviour to the *man sick of the palsy* whom He cured, witness that man always needed, needs and will need deliverance from the power of Sin.

The great Apostle of the Gentiles, St. Paul, in his Epistle to the Romans,

depicts man's inner state of dividedness—the opposition of the sinful principle to the salvific power of good: *For I know, the Apostle says, that in me... dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil*

Delivered in the Patriarchal Cathedral of the Epiphany on April 18, 1982.

which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me... O wretched man that I am! who shall deliver me from the body of this death? (7. 18-20, 24). Unfortunate is man if these words of the Chief Apostle do not find response in his heart, if he is satisfied with his way of life, does not notice that Sin is directing his deeds and actions. Unfortunate is the man who does not recognize the measure and degree of his spiritual poverty which is carrying him farther and farther away from communion and union with God.

The Word of God assures us that having once tasted of the poison of Sin, all men are subject to the pernicious action of the power of Sin—all men sin, which means that all men are in need of deliverance from Sin. Furthermore, Divine Revelation points out the single goal of man's life—blissful communion with God, and this is indivisibly bound with victory over the power of Sin. Man must dedicate all his life to the attainment of this goal; from the moment he becomes aware of his personality and to his last breath.

At any moment, at any stage of man's spiritual perfecting, Sin may strike him like a plague, burden his soul heavily and cast him into the darkness of lawlessness and estrangement from God. The peculiarity of the struggle with Sin, and there is nothing similar in the creature world, consists of this.

Thus, conquest of Sin is the main goal of our life. It is important and vital in the eyes of God. But the path to its attainment is long and difficult. Which of us, mortals, is capable of becoming a victor? Indeed, if man had to take the whole burden of it upon himself alone, even a righteous man would hardly be saved.

The power and majesty of Divine Leadership are in the fact that God not only points out the sacred goal of life, but helps us to attain it. He helps us by condescending to come down to Earth, to be humiliated, by His Passion, Death and Resurrection. He helps us by sending suffering humanity the Gifts of Grace of the Holy Spirit in the Church which He founded.

Thus, man's struggle with Sin is a

biunial act in which man with the help of Divine Power opposes the power of Sin. One of the wonderful means given by God to help man in this struggle is the Sacrament of Penance, whereby at the reception of Divine Grace into his heart, the miraculous renewal of man's soul takes place.

O how wonderful and truly inimitable is the image of Divine Leadership! In veterate sinners may become pure in an instant if they repent sincerely. In this is the power of the Sacrament of Penance, that given a man's sincere repentance and firm intention not to commit the former sins, it not only wipes out the sins before God but makes them non-existent and unites man with God.

In repentance God's power of grace combines with the act of the human spirit. Man repents, God forgives. Longing for righteousness and truth is inherent in man's soul. But, as the Apostle says, another law lives in him opposing the law of his mind and makes him a captive of Sin. The penitent is aware of the calamitousness of his spiritual state and through an effort of will to correct his life he seeks God's mercy and condescension. Morning, noon and evening during hours of daily cares and concerns his lips move in prayer: "Lord forgive us our trespasses... Our Father forgive us our debts... O Son of God! have mercy and forgive us..." The feeling of contrition follows man, in a real Christian way, throughout his life. And if he should fall under the weight of Sin, he rises immediately with a cry of penitence: "O Lord forgive me!", and hurries to the House of God to cleanse himself from the filth of Sin in the Holy Sacrament of Penance.

We offer fervent thanks to the Son of God Who came into the sinful world as the Physician of body and soul; to the Son of Man because He bears witness that He has power to forgive and remit men's sins. With our thanksgiving to Him let us pray humbly: "O Son of God, forgive us our voluntary and involuntary sins in this world of wandering. All the more when Thou wilt summon us to eternity, let us hear Thy call to us and the longed-for words: *Son...thy sins are forgiven thee*". Amen.

Archpriest VLADIMIR KUCHERYAVY

Feast of St. Nil Sorsky

(475th Anniversary of His Death)



In the Name of the Father, and of the Son, and of the Holy Spirit.

"O Holy Father Nil, by the righteous admonitions thou hast shown us the right path to the Lord" (kontakion).

The Holy Church, brothers and sisters, from among the numerous saints of God commemorates mostly those who have been noteworthy in their monastic life, for their good deeds, the virtues of faith and of the spirit, and for the fulfilment of the Lord's commandments. The Church calls them *prepodobny* (monk saint) because they strove after the likeness of God, they desired to imitate God, to become like Him, so that in their life, in their deeds, the words of our Lord Jesus Christ might be fulfilled: *Be ye perfect therefore, even as your Father which is in heaven is perfect* (Mt. 5. 48).

This is a faithful saying, says the Apostle Paul, and worthy of all acceptance, that Christ Jesus came into the world to save sinners (1 Tim. 1. 15). The Apostle himself imitated Christ, night and day he preached the Gospel of the Kingdom of God; by hard labour and in torment of soul he bore children for the Church so that *Christ be formed in them* (Gal. 4. 19). The Apostle indicates an ascending ladder as it were when he says: *"Be ye followers of me* (1 Cor. 4. 16), *as I am of Christ"*. Imitation is inherent in the very nature of the human soul. By imitating the example of the saints, our heart learns to call with faith on the Lord Jesus, to cry from within our depths to the Heavenly Father: *Abba, Father* (Gal. 4. 6).

Christ says about the Heavenly Father: *He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Mt. 5. 45). In these words the Lord urges us to imitate God the Father in compassionate love for our neighbour. And if we do not have the strength to love all, the good and the evil, the righteous and the unrighteous, then let us do an act of kindness, selflessly and conscientiously,

to at least one person whom we consider to be evil.

And if any one of you wishes to gain an insight into the spirit of a secluded life, dedicated to God and prayer, then let him study the admonitions of our holy father St. Nil Sorsky, whose feast we are marking today.

St. Nil's monastic path began in the cloister of St. Kirill of Beloe Ozero to which he went fully determined to imitate Christ. He began his monastic feat by relentlessly uprooting not only sinful bursts of passion, but the subtlest intentions of the heart which might darken the purity of his love for God. Through Starets Paisiy Yaroslavov, who was his spiritual adviser in the monastery, St. Nil acquired the experience of St. Kirill's spiritual acts and, going farther back in succession, from St. Sergiy of Radonezh.

St. Nil was gifted with special spiritual sensitivity. He knew well how important it was for a monk to understand thoroughly the life of his soul, to distinguish the fine and often elusive movements of the spirit, not to be deceived and vanquished by the Enemy in the mental battle. "I am a great sinner and foolish," he writes in his *Tradition of Skete Life*, "I have gathered something from Holy Scripture and from what the Holy Fathers have told us... I gathered all this in a bad humour... without the tranquillity of impassivity, but bound by ties of a passionate ailment, and not from myself but from Holy Scripture eliciting the little from the much..." (p. 23). The holy ascetic learned from books the experience of the Early Fathers: Antony the Great, Basil the Great, Ephraem Syrus, Isaac Syrus, Macarius the Great, and many others, imitating the faith of their life.

Together with his disciple, Monk Inokentiy, he travelled to the Orthodox East where he saw the holy places and lived for several years on Mt. Athos, he

Feast day of St. Nil Sorsky (1433-1508), May 7 (20).

also visited the monasteries of Constantinople. All the while heeding reverently the admonitions of the great Desert Fathers, and through inner purification of the heart and constant prayer attained the grace of the Holy Spirit's visitations.

Upon his return from his travels, St. Nil founded a cloister modelled after the Athonite skete, not far from the Monastery of St. Kirill of Beloe Ozero, on the River Sorka. The principal monastic act in his skete was the prayer of the heart, called in the Orthodox East hesychasm (Gk. "quiet"). For his disciples he wrote the *Rule of Skete Life* or *Tradition of Skete Life*, in which he sums up the centuries-old experience of the prayer of the heart and struggle with thoughts of the great ascetics.

"In mental acts, St. Hesychius of Jerusalem recommends four methods," writes St. Nil. "To observe the *priloz*—when without intention and against the will sinful notions and motives enter the soul, watch out for them and observe, and reject them at the very start. Or, keep the heart clean, having chased away all thought, and pray. Or, call on the help of our Lord Jesus Christ. Or, bear death in mind. Each of these methods is known as the sobering of the mind or mental act" (p. 44).

"To concentrate the mind on the heart, rejecting all thought, is very difficult, not only for novices but even for those who have endeavoured, but have not yet tasted the sweetness of the grace of prayer in their heart. The one who has acquired grace, prays effortlessly and with love: 'When prayer is effective, then its action concentrates the mind completely upon itself, delights it and frees it from all captivity,' says St. Gregory of Sinai" (p. 34).

"If the battle is especially fierce, then stand up, raise your eyes and arms to Heaven, and pray as St. Gregory of Sinai commands, and God will drive off

the thoughts. Pray as St. Isaac says: 'Lord Thou art strong and Thine is the act; fight Thee and conquer this for us'. And as St. John Climacus teaches: 'Cry to the Almighty to save thee, not in fanciful words, but meekly and simply say: Lord, have mercy upon me, for I am weak!' And then wilt thou come to know the power of the Most High and wilt disperse thine invisible enemies" (p. 57).

St. Nil's life feat consisted in the salvific imitation of the life and spiritual acts of the glorious saints. From them he acquired the light of spiritual understanding. The ascetic strove, above all to get to know and apply the Fathers' experience which was nearest to the state of his heart and the peculiarities of monastic life.

Brothers and sisters, the ability to imitate the saints is rooted in our human nature. Once awakened it finds support in the beneficent habit of looking at good examples. *But it is good,* says the Apostle, *to be zealously affected always in a good thing* (Gal. 4. 18). The rule of St. Nil's life was very simple: to fulfil God's commandments, attentively looking at the lives of the saints. St. Nil considered it an act of charity to help with a word a brother in need, to comfort the sorrowing with spiritual reasoning.

Let us too, brothers and sisters, imitate his faith which was living and effective in acts, in love, in doing good. Let us seek in his written instructions the example for us to follow, to acquire the habit of advancing along the right path towards the Lord.

O St. Nil our father, pray to God for us, let us too inherit the saints' property of communing with God in joy, and glorify with them the Father, and the Son, and the Holy Spirit. Amen.

Father SERGIY OBIEDKOV
(Citations from the book: **St. Nil Sorsky and His Rule of Skete Life**. Undated).

INTERNATIONAL ROUND TABLE CONFERENCE ON ECONOMIC AND MORAL IMPLICATIONS OF A NUCLEAR ARMS FREEZE

March 7-9, 1983



COMMUNIQUE

The Round Table Conference on economic and moral implications of a nuclear weapons freeze took place in Moscow from the 7th till 9th of March 1983. 42 religious workers and experts on economic, sociological and moral aspects of a nuclear freeze from 19 countries of Asia, Africa, Europe, Latin America and North America took part in the meeting. There were representatives of Buddhism, Islam, Judaism, and Christianity, as well as non-religious participants. This meeting was held in the atmosphere of general profound interest in the speedy implementation of a nuclear weapons freeze.

The decision to organize the Round Table was made at the meeting of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear

Catastrophe" on November 25, 1982, in Moscow by special resolution.

In compliance with this decision the Round Table Conference was based on the results of research undertaken in the nuclear, as well as in non-nuclear countries of the world.

Metropolitan Dr. Paulos Mar Gregorios, Syrian Orthodox Church, Catholicate of the East (India) was the moderator of this meeting.

After silent prayer, Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", opened the Conference and expressed his profound hope that the discussions would be held in a fraternal spirit, in the atmosphere of constructive dialogue, and that the

participants' united inspirations would help the Round Table to actually contribute to the attainment of a nuclear weapons freeze, and thus also help the progress of our world towards disarmament.

Metropolitan Filaret read the message from His Holiness Pimen, Patriarch of Moscow and All Russia, to the participants of the meeting. "Dear brothers and sisters, your meeting is being held in a country which is deeply concerned over the continuing arms race and the strained international situation"—it was stressed in the message,—..."Our nation seeks peace and fruitful cooperation with all other nations... We deeply regret that so far there has been no tangible success in the field of disarmament, but we believe in the triumph of reason and good will of people".

In a response telegram the participants expressed to His Holiness Patriarch Pimen their profound gratitude for the hospitality, as well as the hope "that the results of their discussions would become a contribution to the cause of the nuclear freeze, the economic effect of which will be the overcoming of poverty, backwardness and hunger in hundreds of millions of our brothers and sisters, and the moral implication—the triumph of peace and justice in the world".

The Moderator of the Round Table meeting Metropolitan Paulos Mar Gregorios in his introductory address underlined the necessity to save the world from abandoning all hope of solving the problems of poverty and injustice. "It is a moral duty for us, then, to examine the economic and moral consequences of a freeze on nuclear weapons, and to research in order to identify its opponents and to enlist the moral will of all people of good will to press for such a freeze".

After roll call, the agenda and rules of procedure were adopted and the secretary and the drafting committee elected. World Conference: "Religious and moral discussions before the first theme: 'The Economic Implications of a Nuclear Freeze'". The following persons made their presentations: Professor Biondani, University of the Americas, Textile Hall, and Dr. Richard Andriamanjato, Church of Jesus Christ, Madagascar.

gascar; Dr. Jorge Ramon Serrano-Moreno, Coordinator, Centre for Economic and Social Studies of the Third World in Mexico; Dr. N. P. Ivanov, Institute of World Economics and International Relations, USSR. After extended general discussion of the issues raised, the speakers responded to the questions raised by participants.

The Conference was unanimous in the opinion that a nuclear weapons freeze will be of great economic benefit for states of all social and political systems, will facilitate concrete steps in disarmament, and will create conditions for improvement in relations between states.

Reports on the second theme—"Moral Implications of a Nuclear Freeze" were presented by: the Ven. Yosei Arakawa, Buddhist, Japan; Präses Dr. Cornelius A. von Heyl, Synod of the Evangelical Church in Germany, FRG; Dr. Karoly Toth, Bishop of the Reformed Church of Hungary, President of the Christian Peace Conference; Professor Yuriy A. Zamoshkin, Institute of the USA and Canada, USSR; Hieromonk Iannuariy Ivliev, Professor, Leningrad Theological Academy, Russian Orthodox Church, USSR.

The presentations and the discussions clearly testified to the fact that the nuclear weapons freeze is able to produce an effective impact on the establishment of a new moral climate in international relations, and on strengthening the moral foundations within national societies.

The results and findings were formulated in a Statement adopted by the participants of the Round Table and addressed to the wide world public.

The Conference ended with a concluding address by Metropolitan Paulos Mar Gregorios, followed by silent prayer. Dr. Gerald Götting, President of the Christian Democratic Union of the GDR, and Deputy Chairman of the State Council of the GDR took part in one of the sessions on the 8th of March and addressed the Conference.

After the end of the Round Table Conference His Holiness Patriarch Pimen of Moscow and All Russia gave a reception in honour of all the participants where he felicitated the Round Table on the successful conclusion of their work.

HIS HOLINESS PATRIARCH PIMEN'S ADDRESS TO THE PARTICIPANTS IN THE ROUND TABLE CONFERENCE

Beloved brothers and sisters,

Dear participants in the Round Table Conference,

I feel especially happy to cordially greet all of you gathered now in Moscow to discuss problems of the economic and moral implications of a nuclear freeze.

When nearly two years ago we came to a decision to hold a World Inter-Religious Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", we were motivated by the urgency of the problem and by our peacemaking duty. The conference revealed the unanimous aspiration of all its participants to keep steadfast in their efforts in defence of peace. The World Conference was marked by the adoption of an impressive peace programme. We are glad that the results of the World Conference evoked a broad and most positive response in the whole world. We are even more glad to note that the task of our conference has not been considered completed with the end of the conference but is being developed in a creative way through the efforts of its Working Presidium. Your present meeting testifies to it.

Dear friends, you have set yourself a task to discuss the moral and economic implications of a nuclear freeze. Indeed, the conscience of humanity cannot remain indifferent to the senseless militarization robbing the family of nations of the resources which should be directed for creative work and not for destruction. The arms race is essentially sinful and morally oppressive for humanity. It has caused an explosive situation which at any moment may bring the world to a fatal end. Beyond any doubt, the arms race must be stopped by putting an end to nuclear build-up. Such a move would certainly make a healthy impact on the international situation. The enormous resources released from the production of means of mass destruction could be directed to the eradication of poverty, diseases, hunger and social ills which are the lot of hundreds of millions of people who are children of God. Such a move would also make human society more healthy morally. Your help in fulfilling this task shall be warmly welcomed.

Dear brothers and sisters, your meeting is being held in a country which is deeply concerned over the continuing arms race and the strained international situation. Our nation seeks peace and fruitful cooperation with all other nations. The commitment to peace finds its expression in numerous peace proposals put forward by the leaders of the Soviet Union. You may certainly know about these proposals, and we believe that their implementation will bring peace and stability to humanity.

We deeply regret that so far there has been no tangible success in the field of disarmament, but we believe in the triumph of reason and good will of people.

May I once again wholeheartedly greet you and ardently wish blessed success to your work.

+PIMEN, Patriarch of Moscow and All Russia

Moscow

March 7, 1983

OPENING SPEECH BY METROPOLITAN FILARET

OF MINSK AND BYELORUSSIA

Much esteemed participants in the meeting, dear brothers and sisters,

I am happy to extend my cordial greetings to you, as you have gathered together in Moscow to have a "Round Table" talk about the nuclear freeze problems. Peacemaking is an integral part of our religious life, and therefore, it is a gratifying fact that our peacemaking brings us closer to one another inwardly, enriches us reciprocally by the ethical values of our respective religions and strengthens our conviction of the necessity to deepen our common work for the good of humanity.

Our common work in this field offers a possibility for us to realize clearer that the deeper our religious belief becomes, the more rigid our personal spiritual life grows, the more we get the mystery of life opened to us and the greater love for every living thing fills our hearts, whereas this vigorous love compels us to show active care for the destinies of humanity and for the fate of life on Earth. Our work, meditations, prayers and all forms of our peacemaking are an expression of that love. It is a pleasure to realize, that today eminent religious figures, renowned scholars and famous advocates of the preservation of the sacred gift of life have gathered in Moscow, realizing their commitment for the destinies of the world. I heartily greet you all.

I extend my particular brotherly greetings to the moderator of our meeting, His Eminence Metropolitan Paulos Mar Gregorios of Delhi, an experienced and selfless toiler on the pastures of inter-religious peace service.

I find it necessary to mention that he was one of the organizers and leaders of the Public Hearing on Nuclear Arms and Disarmament which was successfully carried through in Amsterdam in November, 1981, by the World Council of Churches, and the final document of which is enclosed in your folders. I believe, it is difficult to overestimate

the personal contribution of the Most Reverend Paulos Mar Gregorios to the successful convocation of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". I trust and hope that the present meeting under his competent and wise leadership will bring forth its good fruit and will be crowned with success.

I would like to speak about how the idea of carrying the Round Table discussions emerged. The World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" which took place in Moscow in May 1982, was an important event which resounded through widest religious and secular circles of peacemakers in many countries. It is quite obvious, that the topicality of problems and timeliness of the conference, as well as devoted involvement of its participants and their wide competence accounted for the success. It is natural that in the years of expanding international tension and unrestrained growth of nuclear arsenals representatives of different world's religions found it necessary to raise their voice for the defence of life against the danger of global catastrophe. Their voices sounded from the high platform of the World Conference, appealing to the conscience of every man and all humanity.

The three meaningful documents of the conference in a conspicuous manner brought into focus profound concern of its participants for the destiny of the world, called upon all religious people and all people of good will to block the incessant movement of mankind to the abyss of nuclear war, and appealed to the leaders of states to heed the voices of reason and conscience, demanding urgently to put an end to the militarization of the Earth. They reflected our understanding of the ways and concrete actions to bring humanity to a lasting, just and universal peace. That

forum, indeed, was a practical step forward on the way to an atmosphere of confidence in our world, which is bitterly suffering from divisions and prejudices.

In a communique, adopted by the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" on May 14, 1982, the participants authorized the Presidium of the conference to publicize the results of the inter-religious forum and to implement its ideas and decisions. In compliance with this task the Presidium and Secretariat of the World Conference held a meeting in Moscow on November 24-25, 1982, which brought together eminent representatives of Buddhism, Christianity, Islam and Judaism. The participants in the meeting attached particular attention to the current situation in nuclear armaments, characterized by their qualitative and quantitative growth, aggravating the danger of a nuclear conflict.

They pointed out that hunger, poverty and mass diseases in many regions of the world, as well as unjust social structures, energy crisis and the pollution of the environment—all are problems calling for an urgent solution, which is directly connected with the problem of nuclear disarmament. That meeting adopted an Appeal to the 37th Session of the UN General Assembly, and a resolution on disarmament entitled as "We Pray for Peace, We Call for an End to Arms", through which the participants in the meeting expressed their intention to do maximum of what they could to promote nuclear disarmament, especially by putting an end to nuclear tests in all spheres, and by freezing the nuclear arsenals of the USA and USSR. The participants adopted an appeal to the heads of states of the USSR and USA, calling for a positive completion as soon as possible of the Soviet-American negotiations pending in Geneva concerning the limitation of nuclear armaments in Europe and on the limitation and reduction of the strategic armaments.

On behalf of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", I handed over the texts of the Appeal and the Resolution on Nuclear Disarmament to

the First Vice-President of the Presidium of the Supreme Soviet of the USSR, V. V. Kuznetsov, and to the Ambassador of the United States in Moscow for further submission to President Ronald Reagan of the United States. We received an answer from the Presidium of the Supreme Soviet of the USSR. On January 28, 1983, it was published in the *Izvestia* newspaper. We received no response from the US President yet.

At its meeting on November 25, 1982, the Working Presidium of the World Conference agreed to hold Round Table discussions in Moscow in 1983 to deal with the economic and moral implications of nuclear freeze. The Working Presidium of the conference authorized its Secretariat to organize this meeting.

The members of the Working Presidium think that the Round Table discussions should have for their background the results of the studies carried through on these problems in different countries. The outcome of the discussions should be formulated in a Statement of the Round Table participants, to be offered to publicity. We hope to issue a detailed report on our discussions in the nearest future.

It is a pleasure to be now among the participants involved in the realization of the Working Presidium's proposals, and once again I extend my heartfelt greetings to you all, and express my gratitude to those who had a good intention to take part in the present meeting, but who, for valid cause, or owing to circumstances beyond their control, have failed to come to Moscow. I am thankful to them for their wishes of success to our meeting they have expressed.

We are aware today, dear brothers and sisters, that the discussions to be held at the Round Table in Moscow are as timely as was the convocation of our World Inter-Religious Conference. Assessing the present world situation, we can deplorably state, that it is far from being what we would like it to be. Today people are well aware of the fact that whatever there is taking place in the world is interrelated and interdependent. Positive shifts taking place in one region of the Earth have a positive effect upon the whole international life,

and danger is likewise: when it is imminent for peace in one part of the world it is of impending threat in all parts of the world. This circumstance induces us, the religious peacemakers and all people of good will to work with greater determination for bringing about a peaceful life and cooperation of all nations and states, as the only condition for a truly disarmament world. At the same time the efforts directed to the realization of concrete steps towards disarmament, are also interrelated processes. One of the most important steps in that direction, according to the widest circles of world public opinion, would be to freeze the nuclear potentials of the United States and of the Soviet Union in the first place. While it goes without saying that only governments can undertake such steps, we, the religious people and all people of good will can and must do whatever possible to render a help in this cause, in order that actions ensuring the deliverance of the Earth from nuclear weapons be accomplished.

Today it is absolutely clear to everybody that the threat of nuclear catastrophe with a capacity to liquidate modern civilization continues to impend over humanity. In the world today there are over 50 thousand units of nuclear weapons the quantity of which grows every day. The total power of the existing nuclear weapons is equivalent to four tons of TNT for every man, woman and child on earth. This is more than one million bombs of Hiroshima type. All this arsenal of destruction can be brought into force by a number of causes unpredictable today. This would mean the breaking-out of World War III.

I believe that one can assume that every man today is aware of the danger impending over humankind because of the unrestrained race of the mortal nuclear arms and the frightful shape which undoubtedly would take a nuclear war. The global scale of the destruction of every living thing in case of a nuclear conflict cannot be reconciled with such a catastrophe, and therefore, the very idea of war ought to be expelled from international relations. It is natural to ask the question: Is the establishment of a lasting peace among all

nations real in the present conditions and what are the first steps in that direction?

At the present time the international community realizes that the only real step leading to peace and security is the cessation of the nuclear arms race. At the same time, it is general opinion that it should be preceded by the freeze of nuclear arsenals of the USA and USSR at their present level. The freeze should include: (1) general prohibition of tests of nuclear weapons and means of its delivery; (2) complete cessation of the production of nuclear weapons and means of its delivery; (3) prohibition of any further deployment of nuclear weapons; (4) complete cessation of the production of fissionable materials for the purposes of armament; (5) creation of a new atmosphere of confidence for realistic negotiations to take place on planned verifiable and effective liquidation of weapons of mass destruction on the principles of parity and equal security for all parties on all stages of negotiations and implementation.

The idea of nuclear freeze was introduced by the public forces of Western countries. I can witness that this idea found a wide support in the Soviet Union where it was accepted as an important step to restrain the arms race. Without foretelling the conclusions to be reached in the course of our working together, I would like to note, that the moral and economic advantages of this important step are obvious from our view-point.

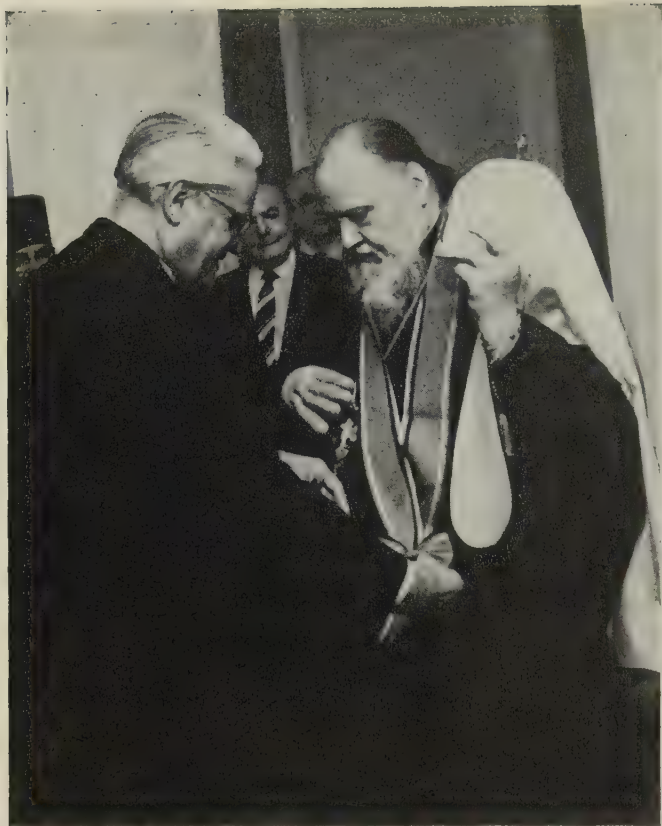
I believe that our discussions will take place in a brotherly spirit and in the atmosphere of a creative dialogue, and no matter how different our political and other positions may be, they will not fail our unanimous efforts for the achievement of results which will really promote a nuclear freeze, thus bringing our world closer to disarmament. Our conclusions, as to be reflected in the final documents of our meeting must inspire and encourage many people of good will in their efforts for bringing about a lasting and just peace on the Earth.

Now, dear brothers and sisters, permit me to read out a message addressed to us by His Holiness Pimen, Patriarch of Moscow and All Russia (See p. 37).



DESCENT TO HELL

*10th century, 1000 in the Cathedral
of St. Sophia the Wisdom of God, Novgorod*



Above: Gerald Götting, Vice Chairman of the GDR State Council, Chairman of the Christian Democratic Union, conferring upon His Holiness Patriarch Pimen the Order of the Big Gold Star of Friendship of Nations, an award of the Government of the German Democratic Republic

Below: Gerald Götting reading the Decree of the Government of the German Democratic Republic on awarding the order to His Holiness Patriarch Pimen





At the reception given by the Patriarch in honour of the participants in the Round Table: His Holiness Patriarch Pimen of Moscow and All Russia; V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers (in the centre); Gerald Götting, Vice-Chairman of the GDR State Council, Chairman of the Christian Democratic Union of Germany



Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Working Presidium of the World Conference, delivering a speech at the opening of the Round Table sessions. In the centre — Metropolitan Paulos Mar Gregorios [Catholicosate of the East, India], Moderator of the Round Table Conference; to the right — Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, honorary guest of the Round Table Conference



August 28, 1981, the Feast of the Dormition of the Most Holy Mother of God. Metropolitan Aleksi of Tallinn and Estonia, Bishop Agafangel of Vinnitsa and Bratslav (now archbishop), and Bishop Khrisanf of Kirov and Slobodskoi during Divine Liturgy in the Dormition Cathedral of the Pukhtitsa Convent

See p. 27



August 2, 1981, the Church of St. Elijah in the village of Vasknarva, Tallinn Diocese. Left to right: Hegumena Varvara, Mother Superior of the Pukhtitsa Convent of the Dormition; Bishop German of Tula and Belev; Archbishop (now metropolitan) Aleksi of Kalinin and Kashin; Metropolitan Aleksi of Tallinn and Estonia; Archbishop Pimen of Saratov and Volgograd; Bishop Yuveneriy of Voronezh and Lipetsk (now Archbishop of Irkutsk and Chita), clerics, monks, nuns, and the parishioners of the church on the Feast of St. Elijah the Prophet

**SOLEMN MEETING
AT THE LENINGRAD THEOLOGICAL ACADEMY AND SEMINARY
December 22. 1982**



On December 22, 1982, in the assembly hall of the Leningrad Theological Academy and Seminary, during the solemn meeting devoted to the 60th anniversary of the formation of the USSR. Attending the meeting were Metropolitan Antoni of Leningrad and Novgorod; Archbishop Meliton of Tikhvin; Archbishop Kirill of Vyborg, Rector of the LTA and LTS; professors, teachers and students of the academy, seminary and precentorial courses, the clergy and laity of Leningrad and Novgorod parishes. Also present were representatives of the Roman Catholic parish in Leningrad, Muslim and Judaist communities of the city, and other guests of honour



In the session hall (left to right): Dr. Zoltan Gyenge, economist from Hungary; Prof. Robert De Grasse, Project Director of the Council of Economic Priorities [USA]; Canon Raymond Goor, Chairman of the European Committee for the Security and Cooperation in Europe [Belgium]



In the session hall (left to right): Dr. Laszlo Salgo, Chief Rabbi (Hungary); Dr. Milan Saiajka, Principal of the Hussite Theological Faculty in Prague [C̄SSR]; Dr. Bruce Rigdon, professor of Church history at the McCormick Theological Seminary in Chicago [USA]; Prof. Giampietro Puppi, member of the Pontifical Academy of Science [Vatican City]; Bishop Dr. Heinrich Rathke, Federation of the Evangelical Churches in the GDR



The delegation of religious workers from Japan in the session hall (right to left): the Ven. Yosei Arakawa [Buddhist]; the Rev. Shoji Hirayama, the United Church of Christ in Japan



in the session hall (left to right): Prof. Chimidjin Jugder, ABCP General Secretary [MPR]; the Ven. Khambo Lama Gaadan, ABCP President [MPR], Dr. Glen G. Williams, CEC General Secretary

FOR THE 175th BIRTHDAY



His Grace Bishop IGNATIY Bryanchaninov

NUCLEAR ARMS FREEZE—

THE FOREMOST STEP ON THE ROAD TO DETENTE

How realistic is the idea of a nuclear arms freeze? What factors and circumstances testify to the expediency of taking such a step? Who should take part in making this decision? Can nuclear arms freeze as the first step towards disarmament also become the first step towards building a more just social system in every country and in promoting the cause of justice in international economic relations? Can a nuclear arms freeze produce a reduction of military spendings at the national and also at the global scale at a sufficiently rapid pace? Will the resources saved by gearing the industry to peaceful civilian production be enough to ensure full employment and retraining and conversion of the workforce? These and many other questions were on the agenda of the Round Table Conference of religious figures and experts on the economic and moral implications of a nuclear arms freeze which was held in Moscow on March 7-9, 1983. The conference was called in line with a decision of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". The Working Presidium, chaired by Metropolitan Filaret of Minsk and Byelorussia, met in session in Moscow on November 24 and 25, 1982.

The Working Presidium and Secretariat of the World Conference conducted extensive preparatory work, for the time allotted for the Round Table Conference deliberations was brief. Invitations to attend were issued to prominent religious figures, experts in economics and sociology and also to observers from the All Africa Conference of Churches, the Asian Buddhist Conference for Peace, the Christian Peace Conference, the Conference of European Churches, the Roman Catholic Church and the World Council of Churches. Invitations to the conference were accepted among others by the Pontifical Academy of Science and the Centre for Economic and Social Studies of the Third World in Mexico.

Invitations to the conference were accompanied by a 20-point questionnaire, containing the main questions to be considered during the debates.

* * *

On the wall behind the presidium in the conference hall was the World Conference emblem,

symbolizing the determination of the followers of all religions to protect the tender sprout of life.

On the proposal of the Moderator—**Metropolitan Paulos Mar Gregorios of Delhi, Syrian Orthodox Church, Catholicate of the East, India**, the session opened with a silent prayer in keeping with the established tradition of inter-religious meetings. Then the floor was given to the World Conference Chairman, **Metropolitan Filaret of Minsk and Byelorussia**, who is also the chairman of its Working Committee.

Metropolitan Filaret greeted the participants and pointed out that peacemaking is an integral part of religious life. He described what was being done to circulate the final documents of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" and expressed the hope that the round table discussion of the economic and moral implications of a nuclear arms freeze would take place in a spirit of brotherhood and in an atmosphere of constructive dialogue; that different political and other views held by the participants in the discussions would not interfere with their common determination to achieve such results as would actually promote a nuclear arms freeze and general progress towards disarmament.

The participants heard with gratification and attention the message addressed to the Round Table Conference by **His Holiness Patriarch Pimen of Moscow and All Russia**. It was read by Metropolitan Filaret.

Speaking on behalf of the participants, Metropolitan Paulos Mar Gregorios thanked His Holiness Patriarch Pimen who had initiated the most important world conference of religious figures in May 1982. He suggested that the presidium should send a reply to His Holiness to his message of greeting and blessing. At one of their subsequent sessions the conference unanimously adopted the message to His Holiness Patriarch Pimen, thanking him "for the hospitality accorded them and his heartfelt words of welcome".

The moderator of the conference also thanked, on behalf of the participants, Metropolitan Filaret for his invaluable efforts to convene the 1982 World Conference and to prepare the Round Table Conference. He also thanked Archbishop Pitirim of Volokolamsk, Head of the Publishing

Department of the Moscow Patriarchate, who was hosting the meeting.

Metropolitan Paulos Mar Gregorios then proceeded to deliver a comprehensive and expressive opening address on the theme "Creation, Fall and Redemption in the Nuclear Age", stressing the main objectives before the Round Table Conference as seen by various religious figures.

"There is no way forward without this first step of a nuclear weapons freeze," said Metropolitan Paulos Mar Gregorios, "including a freeze on nuclear weapons research. It is important, therefore, that we identify the forces opposing a nuclear arms freeze. It is a moral duty for us, then, to examine the economic and moral consequences of a freeze on nuclear weapons and research in order to enlist the moral strengths of all the people of good will to press for such a freeze. We shall certainly not exhaust all aspects of this question in the present Round Table Conference," said Metropolitan Paulos Mar Gregorios in conclusion. "We hope only to indicate the main lines for further study and action, especially, study and action by the religious forces of the world. This is our God-given religious duty at this hour. May God help us in fulfilling this duty."

The opening speech was followed by an introduction of the conference participants who then adopted the programme and rules of the meeting and elected a drafting commission and a secretary. Then a discussion began on the two main items of the agenda—the economic and the moral implications of a nuclear arms freeze.

The meeting had a very busy programme, which included nine reports on the two main subjects, debates on the main themes under consideration and the adoption of the final documents—the Statement and the Communique. In view of this, there were four daily working sessions.

On the first theme, "The Economic Implications of a Nuclear Freeze", there were four main reports. One, entitled "Disarmament and Economy in Advanced Industrialized Countries—the USA and the USSR", was presented by **Lloyd J. Dumas**, Professor of Political Economy, University of Texas, USA (Judaist).

He said: "The use of productive resources (labour, materials, capital, fuel, etc.) for non-productive purposes constitutes a drain on the vitality and prosperity of any economy". He stressed the wastefulness of military-oriented production, stressing that it "does not add to the supply of consumer goods or to the supply of producer goods and so contributes to neither the present, nor future material standard of living".

Prof. Dumas then dwelt on the problem of "the resources diversion caused by military spending and the effects of that diversion on the fundamental competence of economy to produce" and also on "the problem of economic conversion, i. e., the transfer of resources from military-oriented to civilian-oriented activity...

He pointed out that in the United States "a great deal of the nation's technological talent has been diverted to the development of military and military-oriented technology", as a result of which "the development of civilian-oriented technology has become severely retarded there.... A major part of the problem of converting technologists from military to civilian-oriented work is rooted in the differential requirements for successful military and civilian technological development. Present day high technology military products are extremely complex, and are designed with an effort to squeeze every possible ounce of performance out of the product.... This has led to the assignment of large teams of technologists to the design of weapon systems, each, in effect, developing and designing a part of a part. Accordingly, the need to become expert in a very narrow range of knowledge has led to extreme specialization of engineers and scientists engaged in military-related work." He stressed that one of the main conditions of accomplishing a civilian-oriented conversion of the economy in advanced countries consists in the retraining, re-orientation and conversion of the workforce.

The speaker demonstrated the importance for the USA of a nuclear arms freeze if it effected. It would be a first step toward a continuing process of disarmament and would give certain economic benefits. This first step, as has been estimated by a Congressional Research Service study, "will save the US about 14.5 billion dollars in terms of the 1983 military budget. This is a great deal of money," Prof. Dumas pointed out, "but it is only about 6.5 per cent of the total military expenditures".

The US expert stressed in conclusion that "the arms race as a path to economic disaster is troublesome enough, but it is also a threat to the physical survival of humankind. If this path is not reversed, and reversed soon, it will lead either by intentional action or catastrophic accident, to the destruction of all that any of us hold dear. For this reason as well, the reversal of the arms race must be the top priority of all human beings who insist on the most basic of the human rights—the right to a future".



In the session hall (first row, left to right): Bishop Dr. Karoly Toth, CPC President, Prof. Max Stackhouse of the Andover Newton Theological Seminary [Massachusetts, USA]; Emil Petkov, expert in economy [Bulgaria]; the Staurophorous Holy Oikonomos Prof. Nikolai Shivarov, Rector of the Sofia Theological Academy



In the session hall (first row, left to right): Dr. Wojciech Ketrzynski, Vice-President of the Christian Social Association of Poland; Dr. N. P. Ivanov from the Institute of World Economy and International Relations of the USSR Academy of Sciences; Hieromonk Iannuary of the Leningrad Theological Academy

The second speaker on this theme was the **Rev. Dr. Richard Andriamanjato**, member of the National Council of the Churches of Jesus Christ in Madagascar and member of the Supreme Revolutionary Council of the Democratic Republic of Madagascar. He discussed the economic implications of a nuclear arms freeze from the point of view of the Third World countries—the developing countries of Asia, Africa and Latin America. He urged making this step as a first step forward in order to resolve social, economic and political problems, bearing in mind “the interdependence of economies, their peculiar character and the links between the advanced and the developing countries”. The speaker stressed that “despite all efforts over the past decade... despite new objectives of international cooperation, despite the acute nature of the problems facing the developing countries and despite the crisis situation... the state of backwardness in the Third World countries continues”. The Rev. Dr. Richard Andriamanjato pointed out that “economy remains military-oriented, despite all efforts to ensure peace”. As one of the measures that “would help lead out of the impass the whole complex of economic relations” he called for putting an end to the military-oriented nature of economy. “This is the only way,” he pointed out, “of putting an end to the arms race”. In his view a nuclear arms freeze “should become the cornerstone in building the basis for a new approach to economic development”. In the light of this problem “it is necessary to deeply analyze questions involved in a re-structuring of economic relations in the world”. The Rev. Dr. Richard Andriamanjato said that in his view a nuclear arms freeze must be a first step, having taken which “we shall be able to move forward, for otherwise we shall only continue to have fruitless discussions and futile illusions... We would like to see,” he went on to say, “the billions of dollars saved through a nuclear arms freeze to be channelled into solving problems facing millions upon millions of people in the developing countries who want to live a better life”.

The expert from Mexico, **Dr. Jorge Ramon Serrano-Moreno**, coordinator of the Centre for Economic and Social Studies of the Third World countries, submitted the third report on the economic implications of a nuclear arms freeze. He stressed that the “problem of a nuclear arms freeze, just as the problem of disarmament in general, is not confined to economically advanced countries alone... This problem,” he pointed out, “mostly applies to social models based on violence, which are being used in the world to step up the arms race. ...There are societies in the

present-day world which experience violence not only in the economic, but also in the social, political and cultural fields.... So the struggle for peace, and the struggle for a nuclear arms freeze in particular, must be directly linked with the struggle for liberation, for creating new models of development. Only then will it be possible to achieve significant progress towards a nuclear arms freeze and disarmament.... Fighting against nuclear arms, we must not lose sight of the root-cause, of the morality of the society based on the principles of violence.”

Dr. Serrano-Moreno pointed out that if the economic re-structuring connected with a nuclear arms freeze “fails to take into account the serious problems of development, this would only lead to further spread of regional hegemonism to a danger of escalating conflicts involving the use of ever more advanced conventional weapons. And if we regard a nuclear arms freeze as a first step towards building a more modern society, we must also clearly remember the second step—putting a freeze on conventional weapons. Ever since the end of World War II, the Third World countries have been constantly suffering from wars waged with conventional weapons.”

The Mexican expert was followed by Metropolitan Filaret, who read out the message of the conference from the General Secretary of the World Council of Churches, Dr. Philip Potter.

The fourth report was submitted by **Dr. N. Ivanov** of the Institute of World Economics and International Relations of the USSR Academy of Sciences. He raised the question of how realistic it is to expect today, when considerably increasing scientific, technological and industrial potential is “geared to the nuclear arms race, that the race can be halted, that further development of nuclear weapons can be frozen and that we can turn back from the brink of the abyss and embark upon the road of disarmament”. In this context the speaker examined the economic situation in the Soviet Union. He admitted that there can be some technical difficulties involved in the process of conversion—in the transition “from further development of nuclear weapons to a nuclear arms freeze, to their reduction and re-orientation of the resources saved in this way to civilian-oriented activity”. Dr. Ivanov stressed that there are no social forces or political groups in the Soviet Union which would be interested in keeping up the nuclear arms race. This means that there are no social or political barriers in the way of such conversion, that there can only arise some technical problems which are relatively easy to deal with. A smooth conversion from a military-oriented to a civilian

ented economic development would be promoted by the Soviet system of economic planning, which permits a comprehensive approach to the problems of conversion, "and such comprehensive approach would provide for a smoother and more efficient transition to a road of disarmament". Dr. Ivanov also stressed that a civilian re-orientation of resources in this country is also facilitated by the fact that "the general strategy of economic and social development is aimed not at further expansion of military projects, but at peaceful construction". Therefore, "had it been possible to reach an international, or a bilateral agreement between the USA and the USSR on a nuclear arms freeze, the resources freed as a result of this in the USSR could fall on a fertile economic soil". The speaker also stressed the tremendous effect of re-orienting the defence production to civilian needs. Putting an end to the nuclear arms race, and subsequent disarmament," said Dr. Ivanov, would be an important factor, an important prerequisite for a transition to a new world economic order, to a system of relations of equality among the advanced and developing countries". Following the presentation of the four main reports and questions and answers to them, the participants had a wide discussion on the first theme, frankly stating their views on the possible economic implications of a nuclear arms freeze. Despite their different political and other views and convictions, the discussion revealed the participants' community of views and general agreement that a nuclear arms freeze could be an important step in promoting economic development and towards a new world economic order. Speakers in the discussion spoke of the interdependence between economics and disarmament, of the likely economic results of a nuclear arms freeze and of the possibilities of conversion in various regions and individual countries. They also discussed the problem of verification of a nuclear arms freeze and disarmament in general.

The Staurophorous Holy Oikonomos Prof. Nikolai Shivarov, Rector of the Sofia Theological Academy, Bulgaria, said that "problems of a conversion from military-oriented to civilian-oriented production are not so great as they appear to be at first sight". He said that "the army engineering facilities, for example, can be easily geared to automobile production, of building railways—something the developing countries need so badly".

Speaking of the situation in the United States, **Prof. Robert De Grasse**, Project Director of the Council for Economic Priorities, pointed out that many industrial and business circles came out against stepping up the arms race, but they

could not break the vicious circle. Prof. De Grasse dwelt on the possibility of conversion in the conditions of the United States and emphasized the importance of reducing not only nuclear weapons, but all forms of militarization as well.

Prof. Max Stackhouse (Andover Newton Theological Seminary, Mass., USA) said that in his view the corporations had to make some sacrifices, not try to secure maximum financial profits, and thus contribute to maintaining universal security. He pointed out that even if nuclear disarmament was achieved, there was practically no possibility of obliterating the know-how on A-bomb production contained in the minds of scientists, in books or stored in computers. Practically the whole world knows, he said, how to build an A-bomb which will destroy all living beings. Prof. Stackhouse stressed the importance in this context of control over information on nuclear research.

Dr. Laszlo Salgo, Chief Rabbi, Hungary, spoke of the practical aspects of a nuclear arms freeze and of the duty of religious workers in this respect. He said: "It is necessary to do everything to reduce political tension. This would help to put a freeze on the nuclear arsenals.... A nuclear arms freeze in the European zone would be a first step towards disarmament. Afterwards it would be possible to move on along this road, introduce new ideas and new proposals".

Dr. Zoltan Gyenge, an economic expert from Hungary, said: "Our experience in the socialist countries proves that military-oriented production can be regulated by the government". Speaking of the unproductive nature of military spendings, the Hungarian economist stressed that they restrict the development not only of "national economies, but economic development on a global scale, restrict the development of international economic relations".

Canon Raymond Goor, Roman Catholic Church, Belgium, pointed out that speaking of a nuclear freeze, one must not include in this notion the peaceful uses of nuclear energy. He stressed that what we chiefly had in mind was the prospect of reaching a bilateral agreement on a nuclear freeze between the USA and the USSR.

Dr. Cornelius Adalbert von Heyl, Präses of the Synod of the Evangelical Church in Germany, FRG, said that the two German states were the region of the world which was the most likely target for nuclear weapons. He said they would do all they could to rid the world of the nuclear menace.

Metropolitan Antonie of Transylvania, the Romanian Orthodox Church, spoke of the connec-

tion between the economic and moral aspects of a nuclear arms freeze.

There was general approval for a proposal made during the discussion by **Prof. Peter Wallenstein**, Uppsala University, Sweden. He pointed to what appeared to be a new sphere for ideological struggle: who would surpass whom in the sphere of conversion—the East or the West? He said he would be happy if they had to discuss not the arms race, but the “race of conversion”.

The morning session on the following day, March 8, began in a somewhat unusual way. After the traditional silent prayer, Metropolitan Paulos Mar Gregorios reminded the participants about the International Women's Day. He said this date deserved special mention and gave the floor to Metropolitan Filaret. The Vladyka Metropolitan expressed greetings on the occasion to all the ladies who were taking part in the international meeting and specially noted the selfless efforts of women for the cause of peace. All women present in the conference hall were given flowers.

Mrs. R. Andriamanjato (Church of Jesus Christ, Democratic Republic of Madagascar) spoke in response.

After that discussion was resumed on the first theme.

Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations, Moderator of the World Conference Secretariat, speaking about the idea of a nuclear freeze, stressed that its value lay in the fact that it can be practically implemented regardless of the international political situation. He noted that this idea was supported by many countries, including the Soviet Union. “A nuclear arms freeze,” said Dr. Buevsky, “will establish a healthier climate in international relations, help create conditions in which it will be easier to implement other concrete disarmament measures.”

Mrs. Andriamanjato dwelt again on the problem of conversion, re-training of engineers and technical specialists engaged in military research. She pointed out that their talents and abilities could be used to aid the developing countries.

Dr. Wojciech Ketrzynski, Vice-President of the Christian Social Association of Poland, stressed an important practical aspect of the problem of a nuclear freeze. He said: “This problem directly concerns a vast number of people who want to work more effectively against the nuclear menace”. Dr. Ketrzynski stressed that in the present circumstances it was necessary “to formulate new aspects of relations between countries and peoples....”

Prof. R. De Grasse spoke of the lack of trust generated by the arms race. He pointed out that the lack of trust was the root-cause of the problems in relations between great powers.

Problems of trust and mutual understanding were also discussed by **A. M. Bychkov**, General Secretary of the All-Union Council of Evangelical Christians-Baptists. “We all agree unanimously,” he said, “that the time has come to call a halt... it is necessary to recognize the existing parity between the nuclear potentials of the USA and the USSR, to acknowledge it and put a freeze without delay...”

Prof. Dr. Milan Salajka, Principal of the Hussite Theological Faculty in Prague, CSFR, stressed that economics had always been considered in conjunction with politics, and “if the implementation of a nuclear arms freeze causes some change for the better in the general political situation, this will also have a positive effect on the general economic situation in the world”. Prof. Salajka pointed out that the results of the current disarmament talks in various places were unsatisfactory because of “the absence of a moral and political initiative”.

Bulgarian economic expert, **Emil Petkov**, cited some concrete statistics to demonstrate vividly the economic aspect of a nuclear arms freeze.

On the proposal of the moderator, the four main speakers briefly summed up the results of the discussion on the first theme.

After a break, the conference participants opened a discussion on the second theme: “The Moral Implications of a Nuclear Arms Freeze”. There were five main reports presented on this theme.

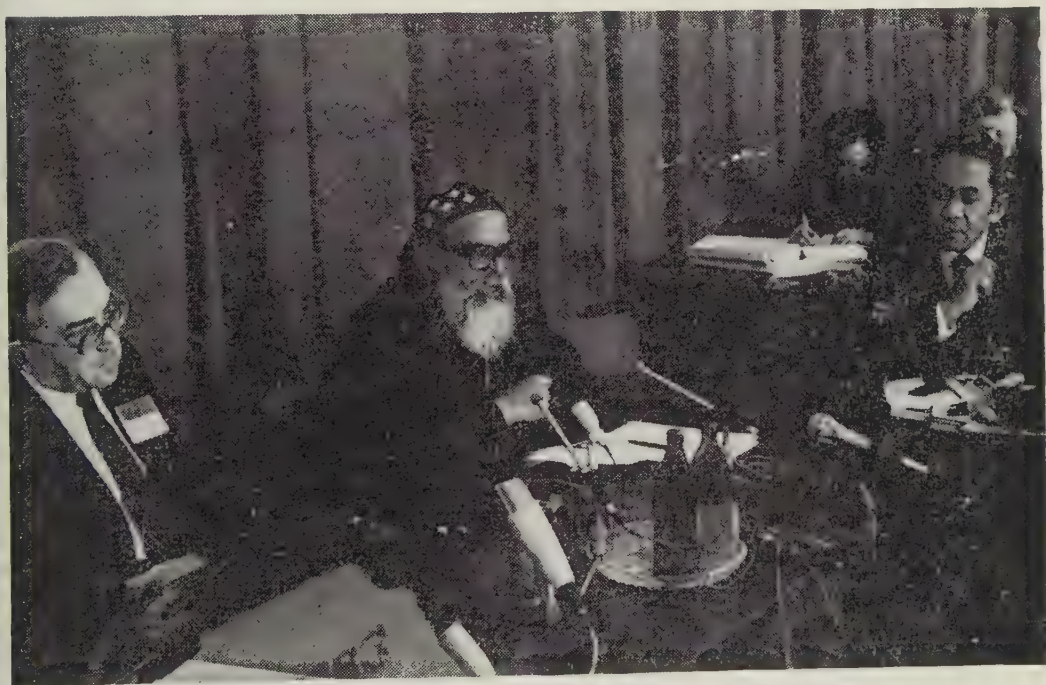
The first speaker was the **Ven. Yosei Arakawa**, assistant dean of the Buddhist temple in Tokyo, Japan, and member of the Asian Buddhist Conference for Peace.

He said: “As we hold that ‘Do not kill’ is relevant to all religions, it is the mission and responsibility of all the religionists”. The **Ven. Y. Arakawa** went on to explain how the precept “do not kill”, the basic principle of peace in Buddhism, is related to the present-day world. He said: “The meaning of ‘do not kill’ is that we cannot commit mass murder on a grandiose scale, imperialistic and hegemonistic intervention into other countries which are similar in human acts. Nor can we sit back and watch them in silence. ‘Do not kill’ means a resolute stopping of such crimes”.

He went on to say that it was the duty of religious figures to stand in the vanguard of a process leading to “total disarmament”.



The participants in the Round Table Conference during an interval between sessions. In the centre: Dr. Lloyd Dumas, professor of political economy at the University of Texas



Press conference of the participants in the Round Table Conference for the representatives of the Soviet and foreign mass-media. In the presidium (left to right): Dr. A. S. Buevsky, Moderator of the Secretariat of the World Conference; Metropolitan Paulos Mar Gregorios of Delhi, Moderator of the Round Table sessions; the Rev. Richard Andriamanjato, the Church of Jesus Christ, Democratic Republic of Madagascar

He said: "The new philosophy is entirely different from the idea of 'security by power balance'. We can get rid of the idea that peace is a condition of having no war and bring forth a new philosophy. This new spirit permeates statement of His Holiness Patriarch Pimen made at the 1982 World Conference in Moscow to the effect that international relations based on a balance of terror cannot bring genuine security, and also the Conference's Appeal to the Leaders and Followers of All Religions which underlined our total rejection of the way of thinking which relies on military force, nuclear or conventional.

The speaker drew the conclusion that "the use, manufacture, stockpiling and testing of nuclear weapons are moral evils and a crime against humanity...". He pointed out that from the point of view of Buddhism one could not discuss the importance and urgency of a nuclear arms freeze without going into the broader problems of liquidating all nuclear and other types of weapons. "I say on the basis of religious morality that the importance of a freeze on nuclear arms can be determined as being the first step for the abolition of nuclear and all other armaments," the Ven. Yosei Arakawa pointed out. He stressed that "when we work on the urgent task of the abolition of nuclear arms, it is important to inform people of the world more widely and profoundly about the extent of devastation and aftereffects of atomic bombing... I believe that fully informing people of the world of the tragedy of Hiroshima and Nagasaki, using factual testimonies and audiovisual evidence, will greatly help them to come out more resolutely and on a broader scale for the abolition of nuclear arms".

The next speaker, **Bishop Dr. Karoly Toth**, Hungary, President of the Christian Peace Conference, presented a report entitled "Moral Implications of the Nuclear Freeze Proposal from the Christian Point of View".

He stressed: "When dealing with a subject of this dimension, we have to realize the essential interrelation of the political, social, economic and moral aspects... although it has become obvious that the nuclear issue is first of all a moral issue, as the ongoing theological debate in different Christian Churches clearly demonstrates. ...We are looking for the ethical criteria of the attitude of nations to the radically new world situation, by which I mean the atomic age. We seek to learn how nations react and respond to one another, how the community of nations reacts to nuclear technology, to the challenge of the nuclear arms race, and what

ethical, moral change has been necessitated by the invention of nuclear energy and its possible use for the destruction of all life on Earth." Bishop Karoly Toth stressed that "...when we reflect on a nuclear freeze and the related public campaign, it is no exaggeration to say that they are an expression of moral indignation and a summons to urgent action".

Bishop Karoly Toth pointed out that "the main moral issue is that in the deterrence policy a distinction is made between the possession of nuclear weapons and their use. For some people, even some in the Church, possession which includes the development, production and deployment of nuclear weapons, can be morally justified, but their use cannot. This creates one of the moral problems of separation of the intention and action, on which Jesus Himself was crystal clear (Mt. 5. 21-28)."

Bishop Dr. Karoly Toth also dwelt on the problem of such "by-products" of the nuclear arms race as the atmosphere of fear, hatred, distrust and hostility. He also examined the problem of a nuclear arms freeze verification which is closely related to the issue of trust and distrust.

Bishop Karoly Toth noted in conclusion that "the primary moral implication concerning a nuclear freeze is to recognize and accept the historical responsibility of our generation to the future generations as well as to the past ones. Nuclear war endangers the life of future generations and could destroy the civilization and culture inherited from the past generations."

He stressed that "an inescapable moral imperative for all religions should be in this desperate world situation—to strengthen hope and keep alive our faith in the possibility of averting a nuclear catastrophe".

Bishop Karoly Toth ended by saying: "The nuclear freeze proposal is a sign of the highest moral imperative of our age, which is to be seen in the radical changes of moral perceptions, that is, in the new setting of moral priorities: the highest moral obligation today, transcending all possible philosophical differences, is to save life on Earth".

The third speaker on the problem of moral implications of a nuclear arms freeze was an expert on ethical questions, **Prof. Yu. A. Zamoshkin** of the Institute of the United States and Canada of the USSR Academy of Sciences. He stressed: "To save human life from nuclear catastrophe is the main moral imperative of our time... The death of the human race will be the end to philosophical and ideological differences, to different political systems, to the diversity of all national traditions and cultures".

He pointed out, however, that it was wrong to counterpose one moral value to another and assume that "the possibility of life on Earth being destroyed in a nuclear war poses an ethical problem that pushes into the background all other problems... We are dealing not with abstract logical categories, but with human beings, who also possess other ideals and ethical values, such as the principle of protecting and upholding the sovereignty of their country". Prof. Yu. A. Zamoshkin stressed the paramount importance of "developing a comprehensive system of values and ethical principles, which would include as an indispensable element the moral imperative of waging the struggle to prevent a nuclear catastrophe".

He stressed the importance of a nuclear arms freeze as the first step in the present conditions when it was necessary to take "urgent actions, urgent practical steps and reach mutually advantageous agreements. This constitutes an important condition of enhancing and restoring the moral and psychological confidence, moral and psychological trust of many people in the possibility of reaching agreements". Prof. Yu. A. Zamoshkin also stressed that it was necessary to come out against "the escalation of fear and intimidation". He ended by saying: "Today we must not count on intimidating each other!"

The next report on the agenda was by **Dr. Cornelius von Heyl**. He stressed: "The scale and dimensions of the threat of a nuclear inferno to the sacred gift of life cannot be compared to any other threat to human life this world has ever seen... The prevention of war is a clear and meaningful task for every believer". Dr. von Heyl dwelt in detail on the inadmissibility of the policy of nuclear deterrence. He said: "The strategy of nuclear deterrence has led mankind into an impasse, and we must spare no effort to find a way out now, before it is too late".

Dr. Cornelius von Heyl pointed out that a nuclear arms freeze can become the first step out of this impasse, a first step towards a possible "reversal". He said this accounted for the moral importance of the freeze idea, "i. e., the proposal to stop the nuclear arms race and place a ceiling on the existing nuclear systems".

The speaker warned, however, that the freeze idea as such is fraught with certain dangers. Thus it would be a grave mistake to assume that by implementing it we could achieve a lasting and stable situation "in which people can feel complacent. We must realize, first and foremost, that... the present nuclear status quo has tremendous dangers."

Having said that a nuclear freeze should be seen as a first step, Dr. von Heyl suggested some "landmarks" that must follow it on the way towards a reversal. He mentioned as one of the foremost next steps "the renunciation of the first use of nuclear weapons", stressing that the Soviet Union and the Warsaw Treaty countries had already made such a pledge on their part. The next step should be concluding "an effective agreement on the limitation of conventional weapons as well". The third "landmark" on the way to a "reversal" should be, "although our vision of it can be rather vague", the establishment "of the peaceful order accepted by all powers on this Earth".

The fifth and last speaker on the subject of moral implications of a nuclear arms freeze was **Hieromonk Iannuariy**, lecturer at the Leningrad Theological Academy.

He said: "Never before has the campaign for disarmament been so massive and uncompromising, as in the past few years. Religious figures, who recognize peacemaking as their duty before God and before men, deserve much of the credit for arousing people's conscience". The speaker stressed the special role in this respect of the 1982 World Conference in Moscow and then turned to moral issues involved in a nuclear arms freeze. "There are people in the world," Father Iannuariy pointed out, "who accept or even justify the arms race... These are, in the first place, those who say that the evil of the arms race is unavoidable in the present-day world. This fatalistic view of the problem leads to a passive stand on the problem of war and peace... Secondly, the disarmament campaign has to deal with concepts which openly justify the arms race... which regard it as a guarantee against nuclear war, or even the prime mover of scientific and technological progress". The speaker vividly demonstrated the false nature of such concepts and turned to the moral gains, which he said "are difficult to overestimate", that would result from a nuclear arms freeze. "First of all, this good will move on the part of nations and their governments would produce a totally new political situation.... A nuclear arms freeze, which can only come as a result of a degree of relaxation of international tension, would stimulate further such relaxation.... A decision to discontinue work on qualitative improvement of weapons of annihilation would reduce considerably the barrier of fear and distrust in international relations.... Besides taking off the edge from the great powers' confrontation, a freeze will not only improve their relations, but will also have

a favourable effect on the general moral and political climate in the world".

The speaker also pointed out that "international religious forces are called upon to play an important role in a moral rebuilding of society. Religious people must be the conscience of the world and do all they can to constantly draw public attention, above all in their own Churches and religious associations, to all aspects of limiting the arms race".

Following a questions and answers session on the main reports, a discussion was opened on the second theme.

Later in the day the conference participants had a meeting with the Vice-Chairman of the GDR State Council, Chairman of the Christian Democratic Union of Germany, **Gerald Götting**, who came to Moscow to present to His Holiness Patriarch Pimen of Moscow and All Russia the Big Gold Star of Friendship of Nations. The high award was conferred upon His Holiness the Patriarch by the GDR State Council in recognition of his outstanding contribution to the cause of peace and in particular for initiating and calling the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

The Moderator of the Round Table Conference, Metropolitan Paulos Mar Gregorios, gave the floor for a speech of greeting to the World Conference Working Presidium Chairman, Metropolitan Filaret of Minsk and Byelorussia. The Vladyka Metropolitan thanked Gerald Götting for the attention to the World Conference on the part of the Christian Democratic Union of Germany.

Gerald Götting said in response: "The Russian Orthodox Church, guided by His Holiness Patriarch Pimen, deserves most profound respect for providing again and again an opportunity to leading religious figures from various parts of the world to discuss in a brotherly spirit their common aspirations and tasks in serving the supreme good of mankind". Gerald Götting noted the importance of the World Conference in the common efforts of religious workers for peace and wished the participants in the Round Table Conference "good and fruitful results".

Metropolitan Paulos Mar Gregorios thanked the prominent GDR statesman for his speech and good wishes. He then proposed that the participants resume the discussion on the moral implications of a nuclear arms freeze.

The participants heard with interest a statement by **P. T. Podlesny**, an expert of the Institute of the United States and Canada of the

USSR Academy of Sciences, who discussed the interdependence of a nuclear arms freeze and the problem of confidence. "Confidence between states," he pointed out, "is generated as they jointly tackle difficult problems. If we wait for such confidence to appear all by itself, we would only be wasting our time".

Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, considered the ethical aspects of the concept of deterrence. "The whole strength of the concept of deterrence consists in dynamism," he pointed out. "Without such dynamism, without escalation this concept becomes ineffective. For some fear to be effective, it must steadily grow, because both an individual and society can get used to a certain level of intimidation." Archbishop Kirill said he saw the moral value of a nuclear arms freeze in the fact that "a freeze represents a most powerful moral challenge to the concept of deterrence".

Bishop Dr. Heinrich Rathke of the Federation of Evangelical Churches in the GDR stressed that "the need to build an atmosphere of mutual trust is a very important moral issue". Speaking of the moral aspects of nuclear arms, Bishop Rathke stressed that "waging atomic war is a crime against the sacred gift of life. Therein lie the moral consequences of atomic war... A person who risks his life regards this as doing his moral duty, as the fulfilment of his task".

The Venerable Khambo Lama Gaadan, the Mongolian People's Republic, President of the Asian Buddhist Conference for Peace, pointed out that "economically, the arms race undermines people's living standards, and in its moral aspect leads to conflicts, destroys people's hopes for the future... Preparations for nuclear war generate constant fear and lack of confidence in the future... Life or death? The first answer to this question is a nuclear arms freeze without delay. Putting a freeze on stockpiling these arms is the only just way of solving the problem."

The CPC General Secretary, **Dr. Lubomir Mirejovský**, stressed that the Round Table Conference was a result of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" whose ideas have spread to all parts of the world and this was of great importance for "enlisting the moral and spiritual principles to the common struggle against nuclear catastrophe". Summing up the discussion, he pointed out: "All experts agree that the arms race, including the nuclear arms race, is damaging to the world economy, regardless of whether we speak

of capitalist, socialist or Third World countries' economies." Dr. Miřejovský described a nuclear arms freeze as "a turning point which is indispensable" and from which changes for the better would begin.

Dr. A. S. Buevsky, who spoke at the end of the session, noted the comprehensive and valuable nature of all contributions presented by the participants.

On the third day of the conference, March 9, the morning session opened as usual with a silent prayer.

The discussion was opened by **Dr. Erich Weingartner**, Executive Secretary of the WCC Commission of the Churches on International Affairs. He spoke of WCC efforts for disarmament in general and for a nuclear arms freeze in particular. Dr. Weingartner pointed to a dangerous tendency in nuclear states which regard the nuclear non-proliferation treaty only in a "horizontal" plane, i. e., in terms of restricting the number of nuclear states only. He said that in his view a nuclear arms freeze would also put a stop on what he described as a "vertical" spread of such weapons, i. e., their continued improvement.

Prof. Jean Larnaud of the UNESCO Catholic Centre outlined the stand of the Vatican. "You all know," he said, "to what extent Pope John Paul II and all Catholic Church are concerned with the problem of disarmament, how much attention is devoted by them to this problem". The representative of the Roman Catholic Church commended the organizers of the Round Table Conference for taking into account and making use of various documents prepared by the Papal Academy of Sciences on the problem of prevention of nuclear catastrophe.

Dr. Glen Garfield Williams, the CEC General Secretary, said: "The defence of peace is one of the main tasks before the Conference of European Churches. Over the past several years we have held several consultations on this problem. The last conference in Bucharest also discussed a nuclear arms freeze, and in the conference report it was described as one of the most urgent and necessary steps for ensuring peace". Dr. Williams stressed that as an organization which "builds bridges" among the Churches of the divided continent, the Conference of European Churches gives much attention to the implementation of the idea for a nuclear arms freeze as a confidence-building measure. "Without confidence," he said, "we shall not be able to secure peace!"

After that the five main speakers on the second theme summed up the discussion on the

moral implications of a nuclear arms freeze. All the rapporteurs and speakers in the discussion thanked the organizers of the conference and stressed the importance and timely nature of this international meeting of theologians and experts.

Having declared the discussion closed, the moderator submitted for the consideration of the participants the final documents of the conference: the Statement "A Freeze on Nuclear Arms—the Turning Point, a Moral Imperative and an Economic Necessity" and the Communiqué.

The discussion of the final documents was of a very active and constructive nature. Before approving their final versions, the participants suggested many changes and amendments, closely examining every paragraph of the text. As a result of this work, they adopted documents which reflected their common desire "to insist upon translating into life a nuclear arms freeze through mutual talks between the two main nuclear powers". Speaking on behalf of the participants **Prof. M. Stackhouse** thanked the members of the drafting commission for their intense work on the preparation of the final documents.

In his closing speech, the moderator of the conference, Metropolitan Paulos Mar Gregorios, thanked the hosts and initiators of the 1982 World Conference and the Round Table Conference—His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Filaret of Minsk and Byelorussia, Archbishop Pitirim of Volokolamsk, the moderator of the Secretariat Dr. A. S. Buevsky, and all persons who had taken part in preparing and conducting the Round Table Conference.

On behalf of the conference participants Metropolitan Filaret thanked the moderator, Metropolitan Paulos Mar Gregorios, who had "conducted all sessions and directed all discussions with such enthusiasm".

Vladyka Filaret conveyed to the participants an invitation from His Holiness Patriarch Pimen to a reception in their honour. It was given on March 9 in the evening at the "Prague" Restaurant and was attended by the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, V. A. Kuroedov and Gerald Götting. Addressing the conference participants, His Holiness Patriarch Pimen congratulated them on the successful completion of the work.

On his part Metropolitan Paulos Mar Gregorios thanked His Holiness Patriarch Pimen for the valuable peacemaking initiatives and expressed a hope that "the day is not far off

when the proposed nuclear arms freeze will become a reality".

* * *

On March 10, in the morning, the Publishing Department of the Moscow Patriarchate again received foreign and Soviet guests—representatives of the media. They came for a press conference given by the prominent religious figures who took part in the Round Table Conference.

Photo correspondents and television crews frequently visit the Publishing Department. In recent years there has been a growing interest on the part of the Soviet and foreign media towards the peacemaking initiatives of the Russian Orthodox Church and of His Holiness Patriarch Pimen, and reports and articles on this subject have been appearing in various leading Soviet, coming out in many different languages, and foreign periodicals. The Publishing Department plays a crucial role in propagating the ideas of the peacemaking mission of the Church and religious organizations. It maintains close links with Soviet and foreign correspondents and offers them the necessary information and materials. Efforts for peace on the part of religious figures are highlighted in various publications on the Russian Orthodox Church, including **The Journal of the Moscow Patriarchate** and special books and pamphlets devoted to major peacemaking initiatives.

On the day of the press conference correspondents of the TASS, APN, Soviet television and radio, the **New Times** weekly, the **20th Century and Peace** magazine and other Soviet periodicals and members of the foreign press came to the Publishing Department to meet the participants in the Round Table Conference and hear their views and opinions. Among them were correspondents who had come especially to the Soviet capital to cover this religious forum.

The press conference was opened by the Executive Secretary of the Department of External Church Relations, Dr. A. S. Buevsky, who asked the Moderator of the Round Table forum, Metropolitan Paulos Mar Gregorios of Delhi to chair the proceedings.

"The documents produced as a result of our 3-day discussion reflect the essence of our decisions and our common agreement on all problems we discussed," said Metropolitan Paulos Mar Gregorios. "We have come to the conclusion that for any economy—socialist, capitalist or of the Third World countries—a switch from military-oriented to civilian-oriented and peaceful production will be really the best way out, which will produce a general economic improvement and bring about a rise in the living

standards". Turning to the moral aspect of the proposed nuclear arms freeze which was discussed at the conference, Metropolitan Paulos Mar Gregorios stressed: "The nations of the world are deeply disillusioned by the lack of progress in the field of disarmament. A nuclear arms freeze will mark a turning point that will put new hopes into people's hearts and minds."

During the press conference the religious figures replied to a number of questions concerning the views of different religions on war and peace, disarmament and a nuclear arms freeze. Correspondents asked what had been done to propagate the decisions of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" and what would be done to acquaint the general public with the results of the Round Table Conference. There was an animated discussion over a question by an APN correspondent who asked about the principles of cooperation between Marxists and believers. Many participants in the Round Table Conference wanted to express their views on this subject.

"All religions, all ideologies agree that it is necessary to cooperate in defending peace" (Metropolitan Paulos Mar Gregorios);

"Marxists say that their goal is the liberation of mankind... This is also the goal of the Christians" (The Rev. Sh. Hirayama, Japan);

"Our links are of a general humanitarian nature" (Canon Raymond Goor, Belgium);

"Cooperation between Marxists and religious workers is a historical necessity at the present time, just like their mutual recognition and respect for each other's principles... We can combine our efforts, without merging our ideologies" (Bishop Karoly Toth, Hungary);

"From the point of view of development we have a common basis... Christians and Marxists find common ground in tackling problems common to all of mankind" (Dr. Jorge Ramon Serano-Moreno, Mexico);

"On the question which was the hub of our discussion, that is, the problem of preserving peace and identifying concrete areas of work in this respect, we shared a common point of view with the Marxists who attended the Round Table Conference..." (Dr. Cornelius von Heyl, FRG);

"We have historical experience of cooperation between Christians and Marxists in our country over the past 65 years, which proves that a dialogue is possible, that our cooperation is successful... Such positive cooperation can be expected to produce beneficial results for the cause of peace" (Dr. A. S. Buevsky, USSR).

After the press conference, the correspondents interviewed the conference participants.

A FREEZE ON NUCLEAR ARMS—THE TURNING POINT. A MORAL IMPERATIVE AND AN ECONOMIC NECESSITY

Statement

1. Gathered in this Round Table Conference have been leaders of various religions and secular experts from East, West, North and South. We consider peacemaking to be an integral part of our religious life. Peacemaking is an activity which brings us closer together in spirit. As we experienced in the inter-religious World Conference last year in Moscow, peacemaking provides opportunities for enriching one another through contributions drawn from the ethical values of our respective religions, and peacemaking strengthens our commitment to common work for the good of humanity. We have been drawn together by our continuing concern about imminent threat of global nuclear war. We have come together not as representatives of nations or governments, but as religious persons with a deep sense of responsibility to address the spiritual and moral issues raised by the nuclear peril and to give guidance to our peoples on practical steps they can take now to stop and reverse the race to annihilation. After those days of intense discussion we are agreed that a nuclear weapons freeze is a realistic, practical and necessary first step which must be taken now.

2. **Definition.** At the outset we wish to make clear what we mean by a Freeze on Nuclear Arms: **the cessation of all research, development, manufacture, testing and deployment of all nuclear weapons and their delivery systems.** It includes cessation of the qualitative improvement of existing weapons and delivery systems, and should be verifiable by all sides.

3. In less than forty years, the human race has already gone too far in the nuclear arms race. The stage is set and all is ready for our execution as a species. And nations are still advancing along the same path. Every day three nuclear warheads are added to our frighteningly large stockpile. More

nations are going nuclear, often with the help of others. Qualitatively too the world is entering a new phase: growing sophistication of design and automation of control in missile systems not only make it more difficult to verify implementation of disarmament agreements, but also render these systems more accident prone. Every day the danger of a nuclear holocaust, by design or error, looms larger.

4. Humanity must turn back from this mad advance to self-destruction. We must reduce the enormous accumulation of conventional weapons and forces. We must above all make a heroic effort to construct and implement integral models of development, where a development of one nation does not imply the underdevelopment of others. We must build an alternate security system based on mutual trust and mutually beneficial cooperation among nations. We must also find solutions for the economic problems of the developed world. We must stop the erosion of moral values, and build the foundations of a new moral order for the conduct of nations. We must rescue modern science and technology from their enslavement in the military establishment, and redeploy them for the peaceful construction of a new world order in which all human beings can work for the welfare of the whole and live a life worthy of humanity.

5. In order to do all this, the nations must stop and turn around. A nuclear freeze can be such a real turning point. We must turn around now, by a resolute decision. It is as such a turning point now, that we wholeheartedly endorse the widespread demand for a freeze on nuclear arms.

I. THE MORAL IMPERATIVE

We have met here as a group of religious workers with secular experts present. We feel it our moral duty, arising from our deepest religious conviction

tions, to make the following affirmations.

1) We approach the moral implications of a nuclear freeze not on the basis of individual ethics but of the requirements of an international ethos best suited for the peace and welfare of the whole of humanity in a nuclear age.

2) In the face of the unprecedented peril of a nuclear holocaust, we believe that the survival of the human race takes precedence over all other considerations. Life is a sacred gift. There is nothing at all in the present or in the future which would justify risking the life of the whole of humanity.

3) We are convinced that humanity is moving along perilous self-destructive path. It is our religious duty to witness to our conviction that turning back from this path is first a moral issue and only then a technical problem to be solved by adequate means. It is our religious duty to insist that it is the moral responsibility of governments to seek possible solutions and to implement them expediently. We see a nuclear freeze as such a possible solution.

4) We are convinced that manufacturing, testing, possessing, stockpiling and using nuclear weapons are morally evil and crimes against humanity.

5) We are convinced that the choice between the present policy of deterrence which necessarily fuels the arms race and provides no security on the one hand, and the agreement on and implementation of a nuclear weapons freeze leading to the reversal of arms race and reduction and eventual elimination of all weapons and forces on the other, is a moral choice and not merely a technical or strategical problem.

6) We are convinced also that the present catastrophe of millions of people in the world suffering and dying from hunger and malnutrition, from poverty and ill health, is equally a moral issue and that there can be no lasting peace without eliminating this moral evil.

7) Today the temptation of resignation in the face of the momentum of the arms race is great. Fatalism and passivity in the face of complexity threaten to prevail. There is a moral responsibility to give signs of hope and

assistance to people to know what they can do to help change the course of history.

8) Distortion of reality, misinformation and the dissemination of enemy images abounds. There is a moral responsibility to see that the truth is spoken in love, in order that mutual trust and confidence may grow.

9) No people in today's interdependent world can pretend to achieve security in isolation from others. There is a moral responsibility to develop collective systems of security at the highest international levels, and to see to it that available mechanisms for the peaceful resolution of conflicts be used to the fullest.

10) The doctrine of nuclear deterrence has led the whole world into a state of insecurity. There is a moral responsibility to replace this system with forms of constructive economic, political, cultural and other forms of cooperation among peoples living under different social systems.

II. ECONOMIC ASPECTS

We were shown three inter-related economic aspects of a nuclear weapons freeze and of the reduction and elimination of nuclear as well as conventional weapons which must follow.

1) The resource diversion caused by military spending substantially affects the fundamental competence of any economy, developed or developing, capitalist or socialist, to produce the goods and services needed by humanity, and contributes to the acute economic malaise we experience everywhere today;

2) Hence the nuclear freeze should be a turning point in the economic conversion of resources from military-oriented to civilian-oriented production;

3) Such conversion must also be set in a framework of non-exploitative, cooperative national and international political-economic structures, and should focus on banishing poverty and injustice from the whole of humanity.

(1) Resource Diversion and the Current Economic Issues

An international agreement on the nuclear freeze and the cessation of the arms race would contribute greatly to

he scientific and technical advancement of all countries. It would make possible the transfer of material and intellectual resources from the military to the civilian spheres.

Economists from the USA, in describing their country's situation, reported that the economy faced severe unemployment and stagnation, largely due to the breakdown in the innovative capacity of industry. Essential resources, capital and technology are being diverted to military production.

War is non-productive activity, to be supported and maintained only by productive labour in other sectors. As military spending increases, the purchasing power of firms with large military contracts can and do pre-empt a substantial amount of the resources available for productive activity.

One-third to one-half of all engineers and scientists in the USA have been so pre-emptive by the military-related activity. Such pre-emption, sustained of two or three decades, stifles the development of science and technology. This effects substantially invention and innovation in civilian technology. The economy cannot at the same time support increasing military production, renew deteriorating industrial infrastructure, and meet the essential human needs of people.

Economic experts from the USSR indicated that their country has elaborated an ambitious development plan for the 1980s. But in order to achieve these goals, it would be necessary to overcome certain difficulties and resolve a number of serious problems. A shift of the economy to intensive development and an increase in labour efficiency and in the material-saving capacity of production are needed. A precondition for this is the acceleration of scientific and technical progress, and reduction of time limits for the introduction of new scientific and technological achievements into industrial production.

The economic implications of the cessation of the arms race are not, however, confined to the transfer of funds. Conversion has cumulative effect. Defence industry absorbs the most technically advanced sectors, the vanguard of science and technology. Highly qua-

lified workers, talented scientists and technical personnel are concentrated here. These people are capable, in a short time, of solving the most complex problems of development, manufacturing and mastery of technologically new and progressive forms of production.

The nuclear weapons freeze thus becomes the turning point for economic recovery in developed countries, though the freeze by itself will not solve the economic ills. Productivity increase in the civilian sector is the key to economic recovery.

But such productivity increase is not possible without massive redeployment of resources from the military sector to the civilian sector. That is where the nuclear weapons freeze becomes the essential turning point.

In the developing two-third world economies also, reduction of military expenditure and the redeployment of resources to the civilian sector would make it easier to solve acute problems of these economies, and to assure a better standard of life for the people.

The Nuclear Freeze can act as a turning point for the psychology of the whole of humanity—including the non-nuclear nations. The turning point is mainly in the conversion from military to civilian production and in the redeployment of resources.

(2) Conversion of the Economy

The money saved by a nuclear weapons freeze will be substantial, but not sufficient to save the economy. The freeze must lead to cuts in conventional arms production. Simultaneously the problems of conversion and redeployment of resources saved will also have to be tackled.

(a) Policy of Reorientation and Planning. Conversion from military-oriented production to civilian-oriented production requires adequate over-all policy of reorientation and planning as a first step. This requires significant changes in all countries in the allocation of resources and in scientific and technological policy.

(b) Re-training of technologists. Our experts tell us that the re-training of technologists and engineers now employed in minutely specialized sectors of weapons production can be carried

out in all economies within a time span of six months to two years.

(c) Management. Military production pays minimum attention to cost effectiveness. Civilian production puts the highest priority on cost effectiveness. Management in military establishments pays little attention to economic viability or on canvassing the market. These are central considerations for civilian production, at least in the market economies. Civilian producers cannot buy resources at any price nor ask for procurement priorities on an emergency basis.

These considerations have varying degrees of impact in market economies and in centrally planned socialist economies. But the basic problems of resource procurement, cost effectiveness and retraining of personnel have to be tackled, and appropriate plans for conversion have to be developed in all economies. Some people argue that planning for conversion of the economy should precede a nuclear weapons freeze. This Round Table is of the view that the two can take place simultaneously—the enforcement of a freeze and the planning for conversion. It will be wise to begin planning even now.

(3) More Just, Non-Exploitative Economic Structures

The theatre for a possible nuclear war is the whole world. People in Europe and North America seem to sense this as an immediate danger and hence press for an immediate nuclear freeze. In developing countries, which are no more immune to nuclear war than others, fewer people sense the same urgency for a freeze. This may be because the exploited and suffering masses of the world do not see the nuclear weapons freeze as directly connected with the beginning of a new movement towards a more just, less exploitative world order.

Unless the nuclear weapons freeze becomes also a turning point for the frustrated hopes of the suffering masses of the world, it will not fulfil its vast moral potential. The catastrophe of a nuclear war is still only a threat; the catastrophe of the death of millions of people from malnutrition, lack of medical care, lack of food and clothing, is

an actual fact. All the campaigns against poverty and several UN development decades have failed to move towards the target—the abolition of poverty. People have little hope left. Frustration and cynicism are taking over.

The nuclear weapons freeze in order to kindle new hope in the frustrated millions, must also be a turning point in international economic relations, and in the emergence of non-exploitative, non-oppressive political and economic structures both nationally and internationally.

No nation in the world is completely autonomous today. What is done in one country has implications for other countries. Especially changes in the political, economic structures of the leading powers will have necessary impact on other economies, given the present structure of international relations.

The major part of the resources saved by a nuclear weapons freeze and by the consequent reduction in military production are urgently needed for solving the problems of the suffering world as a whole. To ensure that this transfer takes place, work for a nuclear weapons freeze must be accompanied by efforts to implement the new world economic order. The best of our science and technology as well as the better part of human resources all over the world, should now be deployed to create a world where all human beings can live a life worthy of humanity—in peace with justice.

CONCLUSION

Our discussions have convinced us that all people of good will should press for implementation of a freeze on nuclear arms by mutual negotiations between the two leading nuclear powers. Religious people of the world, who form more than two-thirds of humanity, have a special role in pressing for such a turning point towards a more sane, more just, more peaceful, more demilitarized world. We must not let the world be destroyed in a nuclear holocaust thousands of times more horrible than those of Hiroshima and Nagasaki.

We make a sincere appeal to the Governments of the USA and the USSR to fulfil their moral responsibility before

is too late, by agreeing to implement the freeze. We appeal to the other nuclear powers also to join in the nuclear freeze agreement. We appeal to all Governments to begin formulating and implementing plans for demilitarization, disarmament, and conversion of the economy from military-oriented production to civilian-oriented production.

We appeal to all religious groups, organizations, and networks to coordinate their efforts with each other and with other peace-loving forces, in order to make people realize the urgency of the need for a freeze and to influence the policies of Governments.

The nuclear arms freeze is a necessary

turning point for humanity on its present path to self-destruction. For the sake of that and in order to save the sacred gift of life itself from nuclear catastrophe, humanity must turn back from the arms race track. The two leading nuclear nations have it in their power to make such turning around a reality. They must agree to do so, and agree soon. There is no time to lose. Not to act now would be a most reprehensible dereliction of duty. We, on behalf of the religious people of the world, appeal to them most sincerely, to agree to act now. That will make the heart of humanity rejoice in new hope.

PATRIARCH PIMEN'S SPEECH

AT THE RECEPTION IN HONOUR OF THE PARTICIPANTS IN THE ROUND TABLE CONFERENCE

Your Holiness and Beatitude Catholicos-Patriarch of All Georgia, Iliya,
Dear brother Gerald Götting,
Deeply esteemed Vladimir Alekseyevich,
Dear brothers and sisters,
Friends,

Today, the Round Table has finished its work and I am happy to congratulate you on the impressive success of your meeting. With special feeling I greet the moderator of your session, our beloved brother and associate of many years in peacemaking, Vladyka Metropolitan Paulos Mar Gregorios, and the organizer of the Round Table, Vladyka Metropolitan Filaret of Minsk and Byelorussia, the Chairman of the Working Committee of the World Conference.

Dear friends, the Round Table has gathered eminent leaders of various religions from many countries of the world, as well as experts in economics, sociology and ethics. It is a joy to know that religious, political, ideological and other differences in the views of the participants did not cast gloom on your fraternal work, did not affect its results. Is not this convincing evidence of the fact that human solidarity and good will can overcome any division?

The question, to which you devoted three days of intense work, is very pressing. It is perfectly evident that an end must be put to the increasing danger of nuclear war, embodied financially and morally in the unbridled and mad nuclear arms race and in the fear induced by the danger of a global catastrophe. An important step, it seems to us, is the nuclear freeze which covers the cessation of tests, production and deployment of nuclear weapons and their perfecting. It should be the turning point on the road to nuclear disarmament and to the banning of other types of mass destruction weapons and the reduction of conventional arms.

The release of the enormous sums being expended today on the production of nuclear weapons, will undoubtedly be beneficial to the economies not only of nuclear states, but of other countries as well, both developed and developing.

We believe that the nuclear freeze will make international life healthier, will help create a new climate in relations among states.

The solution of the nuclear freeze problems, which is largely a question of ethics, requires the mobilization of men's moral efforts. That is why it is the urgent task of religious leaders today to help every man to realize his responsibility for the present and the future of the Earth, for the preservation of life and the triumph of justice throughout the world. And precisely today, otherwise the day might come when it will be too late.

Thus, *things which make for peace* (Rom. 14. 19), according to St. Paul, is the essence of good life (Rom. 14. 18).

Dear friends, the children of our Church, just as the believers of other Christian confessions and religions in our country, together with all their compatriots in our multinational state, are striving for peace and friendship with all nations. This unanimous will for a peaceful and creative life finds expression in the invariably active peaceful policy of the Soviet Government. Evidence of this is the numerous peace initiatives advanced by the leaders of our country. The recent period was marked by the unilateral pledge made by the Soviet Union not to be the first to use nuclear weapons, by the readiness to curtail its strategic armaments by a quarter, on condition that the USA do the same, and by many other things. Our country has supported the idea of a nuclear freeze and proposed that the arsenals of strategic weapons in both countries be frozen too. We still hope for a positive response from other nuclear states.

Brothers and sisters beloved in the Lord, we heartily thank you for coming to Moscow to attend the Round Table discussions and for the valuable contribution you made to this meeting. May your further peace-making efforts be blessed!

I wholeheartedly wish you a happy return to your homes, to your dear ones and raise this glass to your health, to the success of your efforts for peace!

May life, peace and justice triumph on our beautiful Earth!

May the time come when according to the Prophet Isaiah, *the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever* (Is. 32. 17).

PEACE MOVEMENT

CHURCH FOR SOCIETY

STOP MEDIUM-RANGE MISSILES IN EUROPE

Communique of the CPC International Secretariat Meeting,
February 7-9, 1983, Prague

The meeting of the International Secretariat of the Christian Peace Conference took place on February 7-9, 1983, at the invitation of the CPC Regional Association in Czechoslovakia at the John Huss Seminary of the Comenius Evangelical Theological Faculty in Prague. It was attended by the international secretaries from 14 countries of Europe, Asia, Latin America and North America.

At the opening session, which was attended by representatives of the Churches in Czechoslovakia and of the Ecumenical Council of Churches in the CSSR, the International Secretariat members were welcomed by Docent Dr. Jaroslav Svavsky, Secretary of the Regional CPC Association in Czechoslovakia. The opening prayers were led by Dr. Vilem Schneeberger, Superintendent of the United Methodist Church.

The meeting was chaired by the CPC Secretary-General, the Rev. Dr. Lubomir Miřejovský, and the deputy general secretaries, Bishop Sergiy of Solnechnogorsk and the Rev. Christie Rosa.

The International Secretariat members were reminded that 1983 was of threefold importance: (1) the 50th anniversary of the coming to power of fascism in Germany, which brought indescribable suffering to the peoples of Europe and of the whole world; (2) the 25th anniversary of the CPC, founded in response to heightened international tension and the threat of nuclear war in Europe in 1958, and (3) the planned stationing of medium-range missiles in West European countries in the autumn of 1983, which will increase further the threat of nuclear annihilation.

Dr. Dušan Spačil, Deputy Minister of

Foreign Affairs of Czechoslovakia, read a paper on the present situation in connection with the January meeting of the Political Consultative Committee of the Warsaw Treaty countries. The speaker presented a critical analysis of certain theories defending the use of military force as a means of settling conflict situations and emphasized that the tragic mistake of the authors and advocates of these theories consisted in their conviction that in the age of nuclear weapons a war could be won.

One of the ways of preventing a nuclear catastrophe in the present complex situation, emphasized Dr. Spačil, was to maintain the balance of power of the two military-political blocs confronting each other. There are two possibilities for this: either a continuous growth of the arms potential, or a process of balanced arms reduction on both sides. The conclusions of the Prague Meeting of the Political Consultative Committee of the Warsaw Treaty countries arrived at by the heads of state were based on the second possibility. They proposed to the NATO member-countries to conclude a non-aggression pact. The International Secretariat welcomed the proposal of a non-aggression pact between NATO and the Warsaw Treaty Organization, the essential point being the pledge "not to be the first to use" weapons, either nuclear or conventional, against each other.

In the discussion, the members of the International Secretariat emphasized repeatedly that it was the primary concern of all peace-loving forces to stop all actions which may lead to the deterioration of international relations and start a new round of the arms race,

such as the deployment of medium-range missiles in Western Europe and the development and production of new intercontinental "MX" missiles. The International Secretariat pledged its continued support of and cooperation with all peace forces, including the growing movement for a mutual nuclear arms freeze.

For Christians and Churches this task takes on a special dimension because their calling makes them especially aware of their responsibility to the Creator of our life. It is a hopeful sign that in this process not only individual Christians or Christian peace movements, but many established denominations and ecclesiastical organizations all over the world are becoming aware of their responsibility in the nuclear age. They declare that their devotion to Jesus Christ requires them today to be involved in the struggle against nuclear weapons and for disarmament (*status confessionis*).

In his report to the International Secretariat the CPC Secretary-General, the Rev. Dr. Lubomir Miřejovský, stated that the task of the CPC was to speak clearly and with conviction against the danger of nuclear war and the arms race, and to support any proposal which opens the way to disarmament.

"I believe that contemporary work for peace requires a profound awareness of the fact that the tension existing among different ideologies cannot be solved by war or economic sanctions, nor by any other forms of coercion; on the contrary, structures of coexistence and fruitful cooperation among nations and groups of people of different ideological background should be created..." Dr. Miřejovský said in his report, in which he also indicated the tasks facing member-Churches and regional associations of the CPC in various regions; he also informed the International Secretariat members about the work accomplished by the CPC since its last meeting held in Sofia in the autumn of 1982.

The International Secretariat paid special attention to crisis situations in

Asia, Africa and Latin America and the Middle East where civil wars are being fought or war-like situations exist. A struggle for freedom and a decent life for all peoples is being waged against the same aggressive forces which are stimulating the arms race and gambling with the possibility of a limited nuclear war. The members of the International Secretariat urged an intensification of all efforts for negotiated settlements and peaceful solutions of all these conflicts, in order to end the suffering of the peoples and enable them to begin rebuilding their lives in peace and justice.

Furthermore, the International Secretariat discussed the plan of activities for the current year, the reports on regional and continental activities and the question of cooperation with ecumenical bodies, within the United Nations system and with secular organizations. Preparation for the 6th ACPC was also dealt with.

In this context, attention was paid to the preparations for the World Assembly for Life and Peace, Against Nuclear War which is to be held in Prague on June 14-19, 1983. Its purpose is to create a platform upon which, despite all political and ideological differences, a broad consensus might be reached against the nuclear threat and for disarmament. A considerable number of religious representatives are expected to attend the assembly and the CPC is ready to help ensure good results.

The participants in the meeting of the International Secretariat, together with the representatives of the Study Commissions of the CPC who were also meeting in Prague, were received by Vladimír Janku, Head of the Secretariat for Church Affairs of the Prime Minister's Office of Czechoslovakia.

The International Secretariat thanked the member-Churches of the Christian Peace Conference in Czechoslovakia for their hospitality and the good conditions provided for its work.

CPC International Secretariat Meeting in Prague

Bishop Sergiy of Solnechnogorsk, member of the International Secretariat and Deputy General Secretary of the CPC, and Archpriest Georgiy Goncharov, representative of the Russian Orthodox Church to the CPC, attended the regular session of the CPC International Secretariat held on February 7-9, 1983, in Prague, CSSR.

On Sunday, February 6, Bishop Sergiy celebrated Divine Liturgy assisted by Archpriest Georgiy Goncharov in the Church of the Dormition at the Olšany Cemetery in Prague. His

Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia gave a dinner in honour of Bishop Sergiy. Among those present were Protopresbyter Dr. Jaroslav Suvarsky, Chancellor of the Metropolitan's Council, Archpriest Georgiy Goncharov and representatives of the Prague clergy.

While in Czechoslovakia, Bishop Sergiy had fraternal meetings with Heads and representatives of the Churches and religious associations in the country.

Conference in Vienna

On February 6-9, 1983, an international conference took place in Vienna under the motto "How to Avert the Danger of War in Europe". The Soviet delegation was headed by the Chairman of the Soviet Committee for European Security and Cooperation, A. P. Shitikov, Chairman of the Soviet of the Union of the USSR Supreme Soviet; among its members was a representative of the Russian Orthodox Church—Metropolitan Yuvenaliy of Krutitsy and Kolomna, member of the Soviet Committee for European Security and Cooperation.

Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe,

Archbishop Irinei of Vienna and Austria, and Archpriest Gennadiy Yablonsky, editor of the *Stimme der Orthodoxie* were also among the participants in the conference.

On February 8, Metropolitan Yuvenaliy had a meeting with Cardinal Franz König, Archbishop of Vienna.

Within the framework of the conference, a meeting of its religious participants took place on the premises of the St. Nicholas Cathedral of the Russian Orthodox Church in Vienna under the chairmanship of Metropolitan Yuvenaliy; it discussed urgent problems of the struggle for peace and disarmament.

CHRONICLE

Meeting with Dr. Jean Larnaud and Prof. Giampietro Puppi. On March 10, 1983, at the Department of External Church Relations there was a meeting of the staff members of the DECR and the Publishing Department, postgraduate students and students of the Moscow theological schools with two participants in the Round Table Conference on the Economic and Moral Implications of a Nuclear Freeze (Moscow, March 7-9, 1983) who attended the conference as observers from the Roman Catholic Church: Dr. Jean Larnaud, General Secretary of the Catholic Centre at the UNESCO, member of the Pontifical Council of Laity, and Prof. Giampietro Puppi, member of the Pontifical Academy of Sciences, professor of physics at the universities in Bologna and Venice. Dr. Jean Larnaud told the audience about the activities of the Catholic Centre at the UNESCO, of the Pontifical Council of Laity and of the Pontifical Committee on Cultu-

ral Affairs of which he is a member, and Prof. Giampietro Puppi about the set-up and activities of the Pontifical Academy of Sciences and about the declaration on the Prevention of Nuclear War written by scientists of various countries under the patronage of the Pontifical Academy of Sciences.

* * *

60th birthday of Archpriest Gennadiy Yablonsky. In connection with the 60th birthday of Archpriest Gennadiy Yablonsky, editor of *Stimme der Orthodoxie*, a journal of the Central European Exarchate published in Berlin in German, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, sent a congratulatory telegram to Father Gennadiy on March 14, 1983, in which he thanked him for his diligent work on the journal and for his extensive ecumenical activities at the Exarchate.

Visit to the Muslim Religious Board for Central Asia and Kazakhstan

From December 15 to 20, 1982, a group of professors and postgraduate students of the Moscow and Leningrad theological academies, at the invitation of the Muslim Religious Board for Central Asia and Kazakhstan (MRBCAK), visited the ancient cities of Uzbekistan—Tashkent, Bukhara and Samarkand.

The group was led by Prof. A. I. Osipov, head of the postgraduate courses. Among them were also Archimandrite Docent Avgustin and Prof. K. E. Skurat of the Leningrad Theological Academy.

During their stay in Central Asia, the guests met the leaders of the Muslim Religious Board for Central Asia and Kazakhstan—Mufti Shamsuddinkhan Babakhan, Chairman of the MRBCAK, who informed the group of the structure and life of this Central Asian Muslim association; Atakul Mavlenkulov, Head of the International Department of Relations with the MRBCAK organizations abroad; Abdul Kokhar Gapparov, Rector of the Al Bukhari Islamic Institute in Tashkent; A. Yunusov, referent at the international department.

The MRBCAK is one of the four Muslim religious boards in the Soviet Union. The four boards have a common representation in Moscow—the Department of International Relations of the Muslim Organizations in the USSR. The chairman of the department was the late Mufti Ziyautdinkhan ibn Ishan Babakhan, Chairman

of the MRBCAK. The International Department of Relations with Foreign Countries maintains contacts with Muslim organizations in more than 80 countries.

On December 16, the group of professors and postgraduate students visited the Islamic Institute in Tashkent and had a talk with the students.

On December 18, the delegation went to Samarkand where they were welcomed by imams, khatibs of two mosques—Khodja-Abdi-Darun and Khodja-Zudmurat—and a representative of the executive council of the Khodja-Abdi-Darun Mosque.

The group visited also some Orthodox parishes—the Church of St. Nicholas in the town of Kogan, near Bukhara; the Church of the Protecting Veil in Samarkand, where on December 19, the Feast of St. Nicholas, they attended Divine Liturgy, and the Cathedral Church of the Dormition in Tashkent.

The visit to MRBCAK of the group of professors and postgraduate students confirmed once more the great significance of personal contacts between representatives of different religions in the cause of mutual patriotic service and peacemaking, and, undoubtedly, it will serve to strengthen further Orthodox-Muslim ties.

V. GREZIN, DECR referent



December 18, 1982. A group of professors and teachers of the Moscow and Leningrad theological academies and the MTA postgraduate students in Registan Square, Samarkand

Dr. Samuel Lehtonen — Bishop of the Evangelical Lutheran Church in Finland

On October 3, 1982, in the Cathedral Church of the Evangelical Lutheran Church in Helsinki, during the solemn divine service, Dr. Samuel Lehtonen was inaugurated Bishop of the Helsinki Diocese.

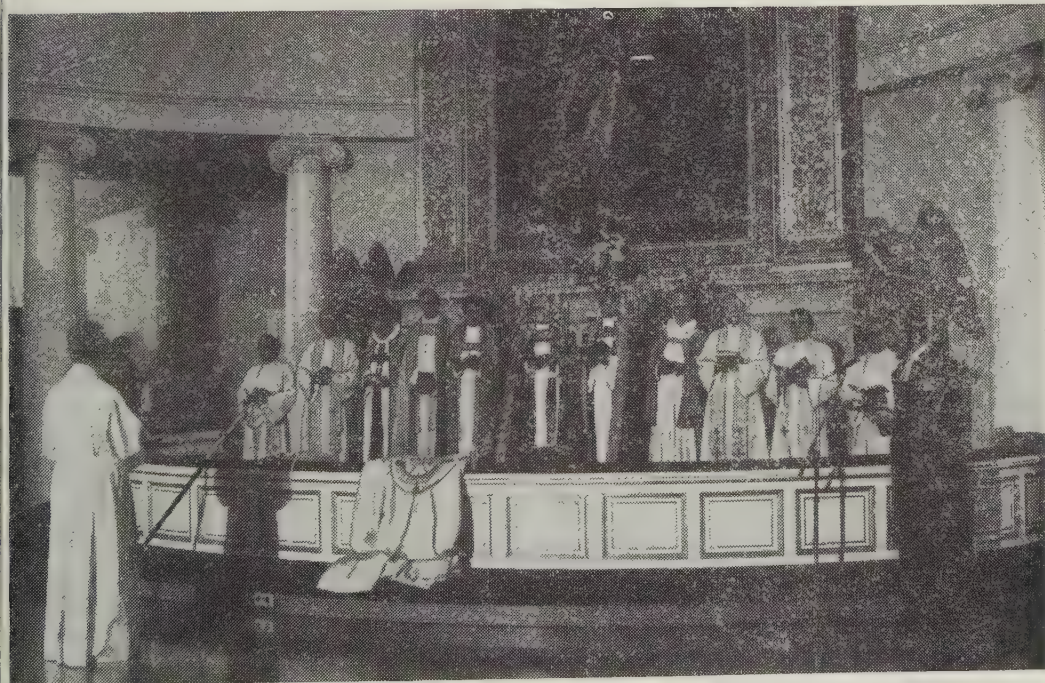
In connection with these celebrations, Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, Administrator of the Patriarchal Parishes in Finland, and Archbishop Bogdan Soiko, Superintendent Dean of the Patriarchal Parishes in Finland, were in Helsinki from September 28 to October 4, 1982. The celebrations were attended by the President

of Finland, Mr. M. Koivisto, and Mrs. Koivisto; Chairman of the Parliament I. Virolainen; Minister of Culture Kaarina Suonio; Governor J. Soderman, and the Mayor of Helsinki R. Ilaskivi.

The divine service was led by Archbishop Dr. John Vikström of Turku and Finland.

The participants in the celebrations and the guests gathered for dinner at the Finland Palace.

Archbishop Kirill cordially greeted Bishop Dr. Samuel Lehtonen and presented him with a cross on behalf of His Holiness Patriarch Pimen.



October 3, 1982. The episcopal inauguration of Dr. Samuel Lehtonen in the cathedral church of the Evangelical Lutheran Church in Helsinki. The ceremony was led by Dr. John Vikström, the Archbishop of Turku and Finland

On October 1, Archbishop Kirill of Vyborg went to the Ministry of Education of Finland and then paid a visit to Metropolitan John of Helsinki.

On October 2, Archbishop Kirill celebrated Divine Liturgy in the Church of the Protecting Veil of the Patriarchal Parishes, and in the evening he officiated at All-Night Vigil in the Cathedral of St. Nicholas in Helsinki.

On October 4, Archbishop Kirill left for home.

* * *

Dr. Samuel Lehtonen was born on February 3, 1921, in Helsinki. In 1939, he became a student of the Tammerfors Classical Lyceum. In 1949, he received the degree of Candidate of Theology, and in 1956, a licentiate in theology. He is also Doctor of Theology *honoris causa*. From October 1946, Samuel Lehtonen was a pastor of various parishes. In 1946-1947 he studied at Cam-

bridge University, England. From 1956 to 1982 he was a pastor in Helsinki.

Dr. Samuel Lehtonen has been a participant in many ecumenical meetings, as well as in the conferences of the Lutheran World Federation. He was a member of the WCC team on research into missionary work in the parishes. In 1975, he was a delegate of his Church to the 5th WCC Assembly in Nairobi and was elected a member of the WCC Central Committee. He participated in the theological conversations between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church in Turku (1970), in Zagorsk (1971), in Jarvenpää (1974), in Kiev (1977), and in Turku (1980). In 1964 and 1979, he visited this country as a member of delegations of the Evangelical Lutheran Church of Finland.

Archpriest BOGDAN SOIKO

Visit of the Leadership of the Christian Social Association in Poland

The leaders of the Christian Social Association in Poland—President Kazimierz Morawski, member of the Polish People's Republic State Council, and Vice-President Zdislaw Pilecki, member of the Sejm, were in Moscow from December 1 to 5, 1982, on a friendly visit at the invitation of Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations.

The guests were met at the Byelorussian Railway Station by Archimandrite Sergiy (now Bishop of Solnechnogorsk), Deputy Head of the DECR, Father Anatoliy Kolyada and Aleksander Worzniak, First Secretary of the PPR Embassy in Moscow.

On December 1, Metropolitan Filaret, Head of the Department of External Church Relations, received the guests at his residence and had a talk with them. They discussed questions of cooperation in strengthening peace and security in Europe, based on the Gospel teaching and on Christian ethics. Special concern was expressed over the dangerous course of the arms race in Eu-

rope connected with the deployment of US medium-range missiles in some countries of Western Europe.

The importance was emphasized of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which was held on May 10-14, 1982, in Moscow. It was a world forum recognized by Christian and other religious circles.

The guests noted that the results of the World Conference were made known to Polish Christians, the response was positive and extensive.

A number of questions were also discussed concerning direct cooperation between Christians in the Soviet Union and Poland to strengthen friendship and cooperation between the two fraternal nations. Dr. A. S. Buevsky, Executive Secretary of the DECR, took part in the discussion. Metropolitan Filaret invited them to dinner afterwards.

On December 2, the guests went to the Department of External Church Relations, where they continued their discussion with Metropolitan Filaret. That same day, Vice-President Zdislaw Pilecki visited the Trinity-St. Sergiy Lavra

and the Moscow Theological Academy and Seminary. At the academy he was received by the rector, Bishop Aleksandr Dmitrov, who invited him to the meeting devoted to the 25th anniversary of His Holiness Patriarch Pimen's episcopal ministry. At the meeting Z. Pilecki delivered a speech in which he noted His Holiness's outstanding peacemaking efforts.

On December 3, the Polish guests were received by His Holiness Patriarch Pimen of Moscow and All Russia and had a discussion with him. Metropolitan Filaret of Minsk and Byelorussia was also present.

That same day, the guests were received by Yu. V. Berkov, Vice-Chairman of the Presidium of the Union of Soviet Friendship Societies, and S. I. Ksenihik, Deputy Head of the Department for Socialist Countries of Europe of the USFS, Executive Secretary of the USSR-Poland Friendship Society. K. Morawski and Z. Pilecki were also

received by V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers. Present at the reception was V. V. Fitsev, vice-chairman of the council.

On December 4, the guests attended Divine Liturgy celebrated by His Holiness Patriarch Pimen at the Patriarchal Cathedral of the Epiphany. Then the guests were invited to the reception given by His Holiness Patriarch Pimen on the occasion of the 25th anniversary of his episcopal ministry. At the reception K. Morawski delivered a speech of greetings in which he noted the great peacemaking efforts of the Russian Orthodox Church under the leadership of His Holiness Patriarch Pimen, the initiator of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

While in Moscow the guests learned about the religious and cultural life of the capital.

JOINT STATEMENT of the Ecumenical Delegation from the USSR and the British Council of Churches

London, January 21, 1983

THE PEACE OF GOD AND THE PEACE OF MAN: THE CONTRIBUTION OF THE CHURCHES IN BRITAIN, IRELAND AND THE SOVIET UNION TO RECONCILIATION, JUSTICE AND HOLINESS

At the conclusion of the visit of eleven representatives of the Churches in the USSR, led by Metropolitan Filaret of Kiev, to the British Council of Churches at its invitation, the following joint statement was agreed:

As Christian people representing the Churches in the USSR, the United Kingdom and the Republic of Ireland we give thanks for a unity in Christ that transcends our confessional and our national divisions. In this week, dedicated to prayer for the unity of Christ's Body, the Church, we rededicated ourselves to the fulfilment of that unity through prayer, witness and the service of hu-

manity. We give thanks for the life of the Spirit as expressed in the ecumenical movement and in our common membership of the World Council of Churches. This visit has deepened our love and strengthened our resolve that our Churches and our peoples should come to know each other better. We long for the day when we shall achieve full unity in Faith and in Eucharistic fellowship at the table of our Lord and Saviour Jesus Christ.

In England, Ireland, Scotland and Wales we have been able to share something of our common witness and of our hopes and fears. We have not been

able to forget the conflicts which divide nation from nation and which today could lead to the destruction of life on this planet that God has entrusted to His children. We live on both sides of conflicting socio-political and military systems. Not only as loyal citizens of our nations, but as children of God who is the Father of all, our Faith commits us to pray and to work without ceasing for a world in which true peace becomes possible.

Do we sufficiently heed Christ's warning to His Apostles: *My peace I give unto you, not as the world giveth, give I unto you?* Too often we have been satisfied with words. In the Beatitudes, Jesus did not call on the disciples to talk about peace, but to make peace. Our pattern can only be the crucified, risen and ascended Christ, reconciling us with the Father and challenging us to be reconciled with one another.

That challenge lay behind the conference held in Moscow in May 1982, at which Patriarch Pimen invited people of many religions to work to save the sacred gift of life from nuclear catastrophe. On January 12, at a consultation between the BCC and the Soviet delegation at Addington Palace we were reminded by Archpriest V. Sorokin in a theological lecture that "peace is a natural and favourable environment for the development of the divinely created power of love and for those perfect forms of life, work and human relationships that constitute the Kingdom of God". Prof. Sorokin quoted Patriarch Pimen who had said: "While considering the maintenance of peace as one of its holy duties, our Church does whatever lies in her power to make peace more secure and to protect the sacred gift of life on earth." We recognize that if this planet and especially our continent of Europe is to survive, our nations must learn to trust each other. That trust must be enabled to grow between all citizens of our nations, both believers and non-believers. Not only Christians care for peace. It is a universal hope, especially strong among those who have suffered the bitter consequences of war. It is a hope expressed today with increasing fervour by men and women in East and West.

That same challenge of Christ to be

peacemakers lies behind the request of the British Churches to the BCC to set up a new unit to deal specifically with the witness of the Churches to peace.

Accepting the vision of the Psalmist that "justice and peace will kiss each other" we reaffirm the Church's commitment to these twin foundations of the Kingdom of God. Even before its final fulfilment by Christ, that Kingdom should be reflected in the life of God's people here and now.

Bishop John Baker of Salisbury reminded us that true peace is not possible where the security of nations is threatened by enemies from outside or by oppression and injustice within. Preparation for war is itself immoral and unjust. Archpriest Sorokin reminded us both because it corrupts the human spirit and because it robs humanity of the resources sorely needed to develop the poor nations of the Earth.

The hope of mankind for peace and justice is enshrined in the Charter of the United Nations. That hope is also what motivated the nations of Europe and North America to sign the Helsinki Accords which continue, in our belief, to provide a sound foundation for the building of trust between the signatory states. We pray that at the present Madrid review conference distrust and mutual recrimination may give way to reaffirmation of the need for detente and cooperation in many fields of human endeavour. If no genuine attempt is made to see the world through the eyes of the other side of the negotiating table peace will remain threatened and the full social, economic and political rights of our peoples will become harder and harder to secure.

Without disarmament, and especially nuclear disarmament, the world will continue to live in fear. That is why the creation of trust is so urgent. We pray that the leaders of our nations may pursue present negotiations on arms limitation, control and reduction with vigour and a determination to succeed in creating equal security for all nations. We pray that the war of words may cease and that both sides may consider the offers of the other seriously seeing them as part of the complex process of negotiated disarmament to which all claim to be committed.

In that spirit we were glad to be reminded of and to pray for the realization of these parts of the appeal to all states which possess nuclear weapons made by the 1982 Moscow Conference of religious leaders at which there were strong and official American and British delegations, including two representatives of the Archbishop of Canterbury:

1) To place a moratorium on all hostile rhetoric.

2) To abandon a policy of confrontation—military, economic or political—and to pursue a policy of easing international tensions and honest cooperation in the cultural, scientific, technological and economic fields, directed at solving problems by peaceful means alone.

3) To agree to abandon without delay a major part of the existing nuclear armaments as a first step towards the complete liquidation of nuclear weapons.

4) Redirect natural resources and technology from war to vital development projects.

We believe that these points are widely acceptable.

We do not underestimate the difficulties facing the leaders of our nations to achieve these ends. We hold them in our constant prayer, them and all people everywhere. "Prayer," the Bishop of Salisbury said in his lecture, "is a participation in the Divine Love, and so prayer must be for all without distinction."

* * *

The delegation was greeted at London Heathrow Airport by the Bishop of Willesden, the Rt. Rev. Hewlitt Thompson, on behalf of the President of the British Council of Churches, the Archbishop of Canterbury; by the General Secretary of the BCC, the Rev. Dr. Philip Morgan; by the Secretary of its Division of International Affairs, the Rev. Canon Paul Oestreich, and by other church officials. The delegation was received by His Grace, the Archbishop of Canterbury both in Canterbury and at Lambeth Palace. His Eminence Metropolitan Filaret and Monsignor Zaimaites were received by His Eminence Cardinal Basil Hume and other representatives of the Roman Catholic Church in

England and in the Republic of Ireland. The delegation was entertained by the Nikean Club where the Bishop of Oxford Dr. Patrick Rodger, one of the Presidents of the Conference of European Churches, once more welcomed the guests on behalf of the Archbishop of Canterbury. Members of the delegation held constructive conversations in London at the administrative headquarters of the Church of England, the Methodist Church, the United Reformed Church, the Baptist Union, the Lutheran Church and the Society of Friends (Quakers) as well as at the equivalent institutions in Scotland, Ireland and Wales.

The delegation was received by the Speaker of the House of Commons, the Rt. Hon. George Thomas, and a reception was given at the Soviet Embassy in London by His Excellency Mr. Viktor Ivanovich Popov, Ambassador of the USSR to the Court of St. James. Both hopes and problems were shared with the delegation, problems symbolized by visits to churches in places of deprivation and conflict such as Belfast and Brixton. On their last day in London a reception was given for the delegation at the headquarters of the British Council of Churches by one of its vice-presidents, Mr. David Tample, and a dinner was held at the Athenaeum Club by Sir John Lawrance, Chairman of the Preparation Committee. On their departure the delegates met for prayer with their hosts at the Chapel of London Airport. The Rt. Rev. Mark Santer, Bishop of Kensington, expressed warm wishes on behalf of the President of the BCC and of all its member-Churches. Both on arrival and departure the Roman Catholic, Free Church and Anglican Airport chaplains gave valuable assistance.

We give thanks for eleven days of fellowship in which knowledge, mutual appreciation and friendship was deepened. Above all, we give thanks for our common worship and our common prayer. The fundamental duty and joy of the Church is the prayer that makes us one with all God's children on Earth and in Heaven. As we have prayed for the poor, the oppressed, the hungry and the broken-hearted everywhere in the world, for the powerful and for the powerless, may we be empowered by the Spirit of the living God to proclaim His

love to our nations and to work tirelessly that His will may be done on Earth as it is in Heaven. And so may our Churches become instruments of the peace of God which is the true peace of man.

We recognize that this happy visit is part of an on-going and we hope growing relationship between our Churches. We look forward to future visits and meetings in both our nations and in particular to the cooperation of our delegations at the forthcoming 6th Assembly of the World Council of Churches in Vancouver, Canada. We pray that the assembly may deepen the unity of all Christians and equip us to work

more effectively for the salvation of a mankind.

* * *

On Epiphany, January 19, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, head of the delegation, celebrated Divine Liturgy at the Dormition Cathedral Church in London together with Metropolitan Antony of Surozh (West European Exarchate) and a member of the delegation, Archbishop Konstantin of Urbina (Georgian Orthodox Church). After the divine service Metropolitan Antony gave a dinner in honour of the Orthodox members of the delegation who had participated in the service.

Father PAVEL FLORENSKY

Christianity and Culture

Christianity cannot be passive in relation to the world and take from it whatsoever in the raw, although taken for granted that it does so. The spirit cannot be passive. It can take everything and use everything, but only after being transfigured according to the image of Christ. Western Christianity in the period of the baroque committed an essential error when it attempted to introduce into itself raw pieces of anti-Christian culture and without inspiriting them from within, covered them over with a lacquer of piety or tinted them in an ecclesiastical tone. The scholarly and cultural activity of the Jesuits is worthy of profound respect as a scheme—to give Christianity a Christian culture. But it is deeply erroneous, for it is not a real construction, but an exhibition pavilion with cliffs of plaster. Such a pseudo-culture can be built only to blind the unthinking novices, but certainly not for their own use.

Contemporary man needs a Christian culture, not window-dressing, a serious culture which is indeed built according to Christ and is indeed a culture. In any case, everyone is required to sincerely define himself, to decide whether he wants such a culture and considers it possible. If not, then there is no rea-

son to talk about Christianity or to confuse oneself and others with foggy hopes for the unattainable. In such a case those who demand efforts to build something different will turn out to be right. Then the impotent protests against the negation of the ideals of Christian morality will seem naive, because without the Christian Faith they are only idle dreams and, as such, interfere with life. *And if Christ be not raised your faith is in vain... let us eat and drink for tomorrow we die* (1. Cor. 15: 17, 32).

7. Culture is determined in its most major lines and in its smallest details by the orientation of our consciousness—that is, the lodestar by which we find our place in life. Christendom wills to orient its consciousness towards Christ, the Incarnate Son of God. It wills sincerely or formally proclaims, but mostly it does not want and does not even understand that it must learn to want. Having formally proclaimed that their consciousness is oriented to Christ, the believers of all confessions consider it permissible to abandon themselves to the pleasures of this world and devote their efforts not to the construction of the City of God, but of the Tower of Babel. Before the infinitely important salvific and fundamental orientation of the consciousness towards Christ, all private disagreements among Christians

Concluded. For the beginning see JMP, 1983, No. 4.

come barely noticeable just as they come barely noticeable in the actual life of Christians to this world. And either rising up or sinking down, all Christians draw closer together.

If Christians of one confession believed in the sincerity of the orientation towards Christ of Christians of other confessions, then, probably, there would not be divisions—the existence of dissimilarities would not be a hindrance. And, on the contrary, there would be no religious divisions if we were to finally admit that the Christian orientation is merely an impotent survival, not entailing any obligations. But Christians separate and are hostile because they suspect the genuineness of Christian orientation in one another although they do not reject the significance of the orientation in principle. This applies not only to different confessions, but to different tendencies within individual confessions, and even to the mutual relations of individual Christians. Christendom is rife with mutual suspicion, ill-will and hostility. It is rotten in its very core, for it does not have an active [spiritual—see below] faith in Christ and its place does not have the courage and the frankness to admit the rottenness of its faith. Christians eagerly discuss details, subtleties and scrupulous points of dogmatic formulae, ecclesiastical rites and canonical order; although they discuss endlessly, they cannot come to an agreement on any point. Is not the failure of all these discussions due to the fact that the participants approach questions of faith not from within, as believers should, but from without, as archaeologists, and missing the sense of spiritual reality, as though blind, cannot grasp the whole? The theologians of our time are least of all those of whom it can be said that they speak, *as one that had authority* (Mk. 1. 22). But if they recognize themselves as lacking authority, how then do they dare to take up questions which are solvable either through the use of authority, or not at all? No church chancellery, no bureaucracy and no diplomacy can inspire unity of faith and love where there is none. No glueing together externally can unite Christendom, on the contrary, they might become insulators between confessions. We must ad-

mit that it is not this or that difference in teachings, rites or ecclesiastical orders that is the true cause for the splintering of Christendom, but essentially a deep mutual distrust of the faith in Christ, the Incarnate Son of God. We must admit that these suspicions are not completely groundless, for our faith in its deepest spiritual foundation has indeed weakened, which produces the fruit of scepticism—anti-Christian culture. This applies not only to this or that confession, but to the entire Christian world which is united today only by one sign—decline of faith. In the face of the approaching crisis of Christianity all those who call themselves Christians should pose themselves the ultimate question and repent *with one mind and one mouth* (Rom. 15. 6), saying: *Lord... help thou mine unbelief* (Mk. 9. 24). Then for the first time, the question of the unity of Christendom will come out of the chancelleries into the fresh air, and that which is difficult or impossible for man will turn out to be fully possible for God.

8. This does not mean that the specific forms of Church life—formulae, rites, rules, and ecclesiastical orders—are unimportant and that they should be abandoned for the sake of unity. In the first place, he who does not respect the specific forms of religious life of his own confession cannot learn to respect the forms of another, and in such a case unity will be false, bringing harm to religious life itself, for the sake of whose plenitude people considered unity. If one proceeds further along this path then it will not be difficult to unite all mankind in some kind of humanitarian void. Mankind, however, does not need unity as such, at whatever cost, but a life in truth and love.

At the same time, the perception of religious truth is not achieved in the abstract, but in a concrete and full-blooded living environment. I, who belong to a certain confession, and consequently recognize the statute of my Church as the organizing principle of true life, would be betraying either my Church, or the believers of other confessions if, frivolously or strategically, I were to reject its statute for the sake of unity. But recognizing its importance, I would be violating the precept of

Christ's love were I to demand of all confessions, as an unconditional prerequisite for communion, that they adopt the specific forms of religious life of my Church. If I trust in the sincerity of the orientation of another's consciousness towards Christ, then this creates the possibility and the necessity for mutual recognition and communion, for all concrete life blossoms as a bud, from this and only this, all the rest belongs to the quality of the climate and the soil in which the seeds of faith grew up.

But disagreements and differences are inevitable. Firstly, due to differences in spiritual maturity: certain confessions are not yet matured to certain manifestations of religious life and are still feeding on *milk, and not... strong meat* (Heb. 5. 12). We should not fool ourselves and attempt to ignore such differences in spiritual and cultural ages, which also exist within the bounds of a single confession, even in a single family, and among the closest like-minded people. But this difference says nothing against the possibility of mutual recognition, for a child or a young man, who understands little of what is obvious to a starer, is no less needed on Earth and no less pleasing to God than the latter. Misunderstandings should be left to time to adjust.

Secondly, just as there are differences within Christianity as a whole, there are differences within separate confessions, depending on the race, nationality, temperament, historical experience, etc. Here one confession, living within definite forms, is opposed to another, with different forms. To one another these confessional forms are not customary, perhaps organically alien and mutually incomprehensible; it would be hypocritical and deceptive to attempt to adopt these alien forms. But nothing follows from this in respect to mutual non-recognition.

The conciliar life of the Universal Church is not equal to the sum of the lives of its individual members, nor of its individual Churches: the whole is greater than the sum of its parts. Just as an individual man with two different eyes, each with its own point of view, sees something qualitatively different than the two separate images of the left eye and the right, so the differences in

the structure and function of the various organs of the Body of Christ give it the potential for vital manifestations, which would be impossible if all the parts were completely identical: *For there must be also heresies among you* (1 Cor. 11. 19). The eye does not resemble the hand, and its structure is alien to the latter. But it cannot say to the hand "I do not need you" just as the hand cannot say to the eye, which it does not understand, "I do not need you". But in a healthy organism the organs, each with its own function, different from that of the others, live in harmony, needing one another and serving a single organism. Life, which is in all of them, arouses them, even without understanding each other's function and structure, to trust one another, as entities guided and animated by a single soul, for whose sake they all exist. The illness of one affects the rest, and the recognition of practically all the organs as ill is equivalent to admitting the illness of the rest. To one who does not understand the life of the entire organism, it may seem from the viewpoint of a certain organ, that one of the others is functioning incorrectly. But given such narrow awareness, might there not arise a hostility between the two feet, as a result of which, in walking, each of them would perform an action in opposition to the other? And yet it is precisely this antagonism that serves the entire organism in walking, as an agreement between the feet to perform identical actions in unison would lead to a halt, or a series of awkward jumps.

Doctrinal differences should not be slurred over for the sake of unity, on the contrary, it is extremely important to establish them clearly. But if in the process we have sincere faith and love—not for each other directly, for we all make mistakes—but for the One Who lives in the Universal Church and by Whom she is led, then for us these differences will not be cause for enmity but rather for a feeling of solidarity in Christendom and reverence for the ways of Providence. We know that the Spirit is One, but the gifts are many. But we have not absorbed this knowledge, and we always want to recognize only one gift of the Spirit, the one we are ac-

stomed to, as real, and to belittle all rest, or simply not recognize them fruits of the Spirit. In our time all confessions sin in forgetting the meaning of the term "catholic", giving this word the sense of extent and quantity, whereas *katholikos* indicates above all intensity and quality. Christianity is catholic, because through the Pre-eternal Word of God everything exists (Jn. 1:3), and consequently, the orientation consciousness to Christ contains within itself plenitude and infiniteness of manifestations. *Every good gift and every perfect gift is from above* (Jas. 1:3). The refusal to recognize the Church as a Plenitude is in itself a heresy and sectarianism, regardless of from which confession such voices are heard. Each individual believer, just as each individual parish, diocese, Church and confession taken separately, has elements of limitation, and by confirming itself in its limitation, it acquires the character of a sect; on the other hand, consciousness of one's limitations and the aspiration, which follows from this, to supplement one's gift with the gifts of others, beyond the bounds of the given group, catholicize the confession.

9. Semi-belief, which fears to become complete unbelief, clings in terror to the norms of religious life and, unable to see in them the crystallized manifestations of Spirit and Truth, treats them like the norms of juridical legislation. It regards them superficially and values them not as windows admitting the Light of Christ, but as conditional demands of external authority. Christian consciousness knows that ecclesiastical institutions are not fortuitous and are offered by the Church as a beneficent condition for salvation, as a rule and prescription for the healthy spiritual life of Christian society. But to Christian consciousness it is always clear that the usual prescriptions for spiritual hygiene may in certain conditions be replaced by others: observance of the demands of the Church according to their inner essence—to promote salvation—may sometimes lead to the non-observance of their letter, as observance of the letter of the law may contradict its spiritual essence.

In the antinomy between law and freedom that makes up the fabric of the New

Testament, not one of the terms should be slackened: the Sabbath is truly holy, but the Son of Man is Lord of the Sabbath as well. Frivolous rejection of the "Sabbath" is as inimical to Christianity as the non-recognition of Christian freedom, and only the walking with grace along the sharp line of this antinomy defines the Christian. On the other hand, the loss or weakening of the life of grace inevitably leads to the disintegration of this antinomy. Thus, Christendom in all its confessions disintegrated into new Sadduceeism and new Pharisaism. Only a profound penetration by the believing eye into the specific forms of religious life offers all confessions the possibility of ridding themselves of either tendency.

We must understand the forms of religious life precisely as manifestations of life, decipher the hieroglyphs of the conciliar mind of the Universal Church and master them as expressions of Christ's Mind. Then it will be clear to us that they are inscribed for our edification by the One Lawgiver, that they cannot be changed arbitrarily; at the same time all the other writings should not be obliterated. The hostility of one confession to the holy symbols of another confession rests on an unspiritual approach to symbols. And is not this unspiritual approach to the spiritual a great mistake? And does it not lead to dangerous ignorance?

10. Thus, the unity of Christendom is possible only through a "change of the way of thinking" (*metanoia*) and deliberation—above all within the bounds of one's own confession. One who strives to live spiritually within his own confession and really be a faithful son of his Church, will thereby be united in Christ with other Christians. In Christ—for only such unity can be salvific. We do not need artificial blocs formed according to human estimations.

Indeed, apart from the above-mentioned reasons for differences there may also be a third—pure delusion. But inscrutable are the ways of the Lord: in the Economy of the Universal Church even delusion sometimes has its place. Moreover, there is no need whatsoever for a believer or a confession to call the delusion of another real and to dissemble

in one's soul. As long as there is candid orientation towards Christ one can hope that the delusion is temporary and will be dispelled in time. Often such delusions are rooted in some kind of inadequate clarification of essential truths in the consciousness of those who do not share the delusion, and in this sense, they may lead to the revelation of the Truth.

Instead of defensive apologetics all confessions need positive revelations and elucidations of the meaning of their hopes, and this would, of course, make it more comprehensible to each other and to non-believers, than defending their own position by indicating the contradiction in and illogicalness of their opponent's conclusions. Especially seductive for unbelief is the inexplicitness of the views on the nature of man and of all creatures which are implicit in the faith in Christ. A world view which says nothing about these fundamental questions, naturally, meets with distrust on the part of those who, for better or for worse, sincerely devote all their attention and strength precisely to these matters. At the same time, Christianity does have something to say about these matters and, of course, considers the obligations of Christians towards all creatures.

But even after all the explanations there can be and will be cases of malicious irreconcilability and proud isolation. But it is clear that here there can be no talk of the orientation of consciousness towards Christ, even if Christ served as the pretext for aggressive actions. Whatever the case may be, division and hostility would be reduced if Christendom were to adopt the words of the Apostle who said: *Who art thou that judgest another man's servant? to his own master he standeth or falleth* (Rom. 14. 4). There is no reason to limit these words to "servant" alone and not extend them to the entire society.

11. The call to repentance must ring throughout Christendom, the call from semi-belief to belief and from the Tower of Babel to the City of God. It does not force anyone to reject the specific forms of his confession; it calls only for a deepening of the personal faith of each Christian and instils one thing: *spiri-*

tual activeness. The greatest danger threatening everything from which we think to derive our strength, should force Christians to regard this call with a sense of responsibility, for their own sake and for the future of their children. We frequently disagree over matters of tertiary importance at those times when, for the sake of preserving what is most important, we have to leave unexamined the causes for division, and matters of primary importance. We say that we are rich, but we are really poor; for the activities of our cultures make us perceive the authentic non-Christian orientation of our consciousness. Thus, let us abandon vain thoughts about our wealth and learn at last that the greatest treasures of the Universal Church, which we do not possess, *may* become ours only through Christ. Renouncing nothing of that which has been acquired by each Church, it is essential for all Christians above all to raise the banner of Christianity, as an appeal to self-knowledge of Christendom and to the building of a Christian culture, and the flock of Christ will gather round this standard. This banner cannot and should not be complicated, for it represents only those spiritual traits without which there is no reason to call oneself a Christian. These are minimal demands and they cannot fail to seem small in comparison with the teachings that have grown up in different confessions. But only this type of extremely short synopsis of the Christian Faith will permit us at the present time to concentrate our attention on the most important thing and leave outside the discussion of other questions, which, though they may be of importance, are nonetheless of secondary and even tertiary consideration, which Christianity at the present time would hardly be able to resolve unanimously and to stop because of it on the path to a unanimous confession of Christ, the Incarnate Son of God, would be both imprudent and criminal [an analysis of the theses follows].

12. If mutual trust and sincere agreement, described in the theses proposed by L. M. Lopatin, were established, then undoubtedly, the path to the further unity of various confessions would be opened; moreover, some confessions

ould form natural and central links with others, related to them by various characteristics. Then the level of closeness or distance of confessions would be determined by internal motives and

would cease to be an impenetrable juridical fact. And a vital attitude would make it possible to discuss many things according to their essence.

June 4, 1923 (May 22, Old Style)

Regional Meeting of Representatives of European Churches

On February 4-10, 1983, at the invitation of the Ecumenical Council of Churches in Austria, a regional meeting of representatives of European Churches took place at the Ecumenical Centre of the Roman Catholic Church—Bildungshaus Neuwaldegg—in Vienna in preparation for the 6th WCC Assembly in Vancouver on the theme "Jesus Christ—Life of the World". About 60 delegates from 24 European countries representing WCC member-Churches, national churches and other European religious associations, involved in the preparations for the assembly, attended the meeting. The introductory report on the tasks facing the European Churches in preparation for their particular contribution to the main theme and to the entire work of the forthcoming assembly was presented by the WCC General Secretary, Dr. Philip Potter. The reports on the same theme were delivered by Prof. J. Smolik of Czechoslovakia (Eastern Europe); the Rev. Marc Lenders of Belgium (Western Europe); and Prof. Giorgio Bouchard of Italy (Southern Europe). After the plenary discussions

the participants divided into four groups: (1) Witness in a Divided World; (2) Steps Towards Unity; (3) Peace and Justice; (4) Common Life in a Technological Age. Each of the groups discussed the entire range of the problems comprising the tasks of the European Churches on the given theme and submitted a résumé to the plenum. After discussing the materials submitted, the meeting drew up a final document which will be presented by the European Churches to the Assembly Committee for further use in the work of the assembly and in its statements, as a contribution of the European Churches to the ecumenical movement both in Vancouver and afterwards.

On behalf of the Russian Orthodox Church, the meeting was attended by Protopresbyter Prof. Vitaliy Borovoi, representative of the Russian Orthodox Church to the World Council of Churches in Geneva, and Protodeacon Vladimir Nazarkin, a staff member of the Department of External Church Relations of the Moscow Patriarchate, an expert in ecumenical problems.

Meeting of the CEC / CCEE Committee

A regular meeting of the CEC/CCEE Joint Committee took place in Cartigny, near Geneva, Switzerland, from February 9 to 11, 1983.

The participants in the meeting exchanged information on the work of the two European regional organizations in the past year, discussed the draft document, "The Creed of Our Hope", prepared by the CEC/CCEE Working Group. The Joint Committee decided to hold in Rive, Northern Italy, in September-October 1984, the third European ecumenical meeting, under the auspices of the Conference of European Churches and the Council of

European Roman Catholic Bishops' Conferences; the motto will likely be: "In the Power of Our Common Faith". A communique was adopted on the final results of the meeting.

On February 10, representatives of the Churches in Geneva gave a reception in honour of the participants in the CEC/CCEE Joint Committee, at which information about the development of ecumenical contacts and cooperation was exchanged.

Metropolitan Aleksiy of Tallinn and Estonia, a committee member, took part in the meeting. While in Geneva, Metropolitan Aleksiy met the CEC General

Secretary, Dr. Glen. G. Williams, and members of the CEC staff and conversed with them.

On February 5, the General Secretary of the CEC, Dr. Glen G. Williams, gave a reception in honour of Metropolitan Aleksi.

On February 11, Metropolitan Aleksi attended a reception given at the USSR Representation to the Geneva Office of the United Nations and Other International Organizations on the occasion

of the departure from Geneva of Z. Mironova, USSR Ambassador and Permanent Representative to the Geneva Office of the United Nations and Other International Organizations.

On February 12, Metropolitan Aleksi left Geneva for Moscow. Dr. Glen Garfield Williams and Prof. Nikolai A. Zabolotsky, member of the CEC Advisory Committee, saw him off at the airport.

CHRONICLE

On January 23-29, 1983, in Schönenberg, Switzerland, sessions were held of the Executive Committee of the Ecumenical Youth Council in Europe and of the meeting of the national correspondents of this council. The Executive Committee considered current affairs, discussed the last EYCE General Assembly, and preparations for the next assembly in 1983. Laszlo Pall, EYCE General Secretary, informed them about the transference of the EYCE Secretariat to Budapest. On January 26, members of the Executive Coun-

cil visited the WCC Headquarters in Geneva where they discussed problems of cooperation of the WCC, CEC and EYCE during their meeting with Maria Assad and Prof. Todor Sabov, WCC Deputy General Secretaries; Dr. G. G. Williams, CEC General Secretary; and other officials. Deacon Aleksandr Zhilyaev, student at the Ecumenical Institute in Bossey, Switzerland, took part in the sessions on behalf of the Russian Orthodox Church.



On the Unity of Mankind

And God said, *Let us make man in our image, after our likeness* (Gen. 1. 26). Orthodox theology always understood these words as an authentic witness of the Triunity of the Godhead. St. Gregory of Nyssa teaches that the combination in the given text of the single number (God) with the plural (*Let us make; in our image*) is a revelation of God's Triunity.¹ The true understanding of the text is found in the theological works that are nearer to its age.²

In Holy Scripture evidence of the mystery of the Divine Triunity is found in the narrative about the creation of man: *in our image, after our likeness*. Man was created nowise but as one in essence (nature) and multiple in hypostases (persons), in other words, man was conceived and created by the Triune God according to His image, not as an individual, but as a person, as a multiple-faced being with one human nature for all men. The following texts from the Book of Genesis also lead to such a perception of the essential aspect of what is the image of God in man. *God created man in his own image, the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it* (Gen. 1. 27-28). In this citation, the triad is presented: man—woman—offspring, as a result of "multiplying" by God's will in regard to the first man created. The following biblical texts, in which the creation of man is described in greater detail, confirm what has been said and reveal amazing depths for further contemplation. By His direct creative act (Gen. 2. 7), God made Adam. But then

follow the words: *It is not good that the man should be alone; I will make him an help meet for him* (Gen. 2. 18). Why was it not good for man to be alone? Because God, in Whose image man is made, is Triune.

The help meet for Adam was not made from earth (water, or any other matter), but from Adam himself. The wonderful Creator and Artist of Life, the Lord, took a rib from Adam, and immediately closed up the flesh from where it was taken; then, with an omnipotent creative act, formed a woman from the rib. Adam did not see these acts because God caused a deep sleep to fall upon him (Gen. 2. 21-22). But when the state of sleep had passed and God brought the woman to Adam, he immediately recognized in her his own nature (self-consciousness had awakened again): *And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man* (Gen. 2. 23). But the Woman, the flesh of (Adam's) flesh was a free reasoning person. The second hypostasis of man, in order of creation, possessed not a similar, like, or kindred nature, but one and the same as Adam's. The multiplication of human hypostases takes place not by subdividing the whole. In an incomprehensible manner each human personality possesses not just a part but the entire plenitude of the God-made human nature; the place from which Adam's rib was taken was closed up again with flesh and Eve, apart from being second and the manner of her creation, was no different from Adam. Human personalities (hypostases) multiply, but not the human nature.

Important is the fact that at the basis of the multiplication of man lies the triad. Man—woman—offspring: here is the continuous triad lying at the foundation of the entire human race. Without this triad not a single man, except our Lord Jesus Christ, was born into the world. This "triangle" is the primary structure, the "cell" of humanity. The boundless multitude of human personalities, known as humanity, proves to be in conformity with the Holy Trinity. Humanity is not simply an aggregate of men, bound by descent from a common, albeit very distant, ancestors, but has a single nature, one essence ("Adam" in Hebrew means "man").

In patristic works this approach to the understanding of man and God's image in him is most clearly expressed in St. Gregory of Nyssa. Speaking of Adam as the first individual bearer of human nature, he writes: "The name Adam is not given now to any created thing as in subsequent narratives. But created man has no definite name, it is just Man, i. e., one that encompasses in himself all humanity. Thus, thanks to this symbolism of the universality of Adam's nature, we are invited to understand that Divine Providence and Power had included in the first created one, the whole of mankind... Consequently, man, created in the image of God, is nature *taken as a whole* (author's italics). It also contains the likeness of God."³

Thus Adam is the source of human nature, and from him it flows without diminishing to each new human personality and to all humanity in general. The unity of mankind in Old Adam is the body of Adam (in parallel to the unity in Christ—the New Adam). The mystic "head" of this body is Adam, not as the first human personality (hypostasis), but as the bearer and source of the God-created nature of man. Humanity, as Man, from the point of view of nature (or essence), is unquestionably one.

In the triad and in the interconnected origin of the persons of the first human "triangle"—Adam—Eve—son—is reflected the supreme and mystical inner triple being of God and the interrelationship of the Divine Hypostases: ungenerated, generated, proces-

sion...⁴ A certain mystical conformity in the original human triad is preserved, only as a secondary image, in the following generations, but this does not change the very principle of the being, and the law of interrelationships which recedes to the Prototype, to the Holy Trinity.

Let us recall Christ the Saviour's words on the duties of men toward women: *Have ye not read, that which made them at the beginning made them male and female?* (Gen. 27). And said, *For this cause shall man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh* (Gen. 2. 24)? *Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder* (Mt. 14-6; Mk. 10. 6-8). And further on: *I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery* (Mt. 19. 9). Inasmuch as the image of the Triune God, the Creator of All, is above all realized in the ontological unity of the family (man—woman—child), divorce without sufficient reason is a crime against God and humanity.

In Apostle Paul's epistle there is an amazing saying in which he places the human body in a more responsible position in regard to sin than even the soul. *Flee fornication*, he writes. *Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and are not your own? For ye are bought with a price* (1 Cor. 6. 18-20). The great price here meant is the Crucifixion and Death of the Human Body of our Lord Jesus Christ, the Incarnate Son of God. This death of the Saviour's Body is the basis of His entire redemptive feat, accomplished for the sake of salvation, the return of the human race to the Kingdom of Heaven.

The flesh of Adam and Eve joined to produce a third human hypostasis—the son—after the Fall, after expulsion from Paradise. Having eaten of the forbidden fruit, the first parents became conscious of their nakedness (Gen. 3. 7). Expelling them from Paradise the Lord

ade unto Adam also and to his wife. . .
ats of skins, and clothed them (Gen.
 21). Whichever way theology inter-
 ets coats of skins—as new “animal
 resh” or as a symbol of man’s fall to
 e animal level—one thing is clear:
 an’s body, although it remained a
 dy, was changed, was no longer what
 was. The body of man, in its fallen
 ate, became very much like the body
 animals in substance, made not by
 od Himself directly, but according to
 is command to the Earth (Gen. 1. 24).
 In this state of their bodies, Adam
 nd Eve unite to produce children, and
 eir first fruit, the first son of huma-
 ty, is none other than Cain, a fratri-
 ide. The spiritual state of Cain is a
 rrible distortion of the image and
 eness of the Holy Trinity in the pri-
 ordial human triad. There is distort-
 on, obscurity, but not complete aboli-
 on: according to the image of birth,
 dam’s son nevertheless “foreordained
 e image” (St. Gregory of Nyssa) of
 e Son of God Who was generated by
 e Father.

Restoring the image and likeness of
 od in man, the Son of God is made
 incarnate in him, and not any other

Person of the Holy Trinity. It is not by
 chance that He called Himself the Son
 of Man, indicating thereby whom He
 was restoring and regenerating in
 Himself. For not only Cain, but the en-
 tire human race, having received its
 nature from Adam, may be called the
 “son” of Adam, his descendant, the son
 of Man, as an aggregate of all men
 descended from the primordial couple.

The Incarnation took place in a par-
 ticular manner—through the inspiration
 of the Holy Spirit and by the Imma-
 culate Virgin Mary. However, by His
 birth, which seemingly took place ac-
 cording to the general law of the carn-
 al birth of man, our Lord Jesus Christ
 did not break the seal of maidenhood
 of the Mother of God. It may be
 assumed that other bodies, not the kind
 we have today, were envisaged for
 human “multiplication” in conditions
 of paradisaical bliss—bodies that were
 undamaged by sin, holy, sometimes
 called “spiritual”, though they were
 nothing but bodies. Those born of them
 should have been spiritual and holy,
 even the manner of birth must have
 been different.

NOTES

¹ Archimandrite Kiprian Kern. *The Anthro-
 pology of St. Gregory Palamas*. Paris, 1950,
 156.

² See, for instance, *Extended Catechism by
 Metropolitan Filaret of Moscow*: “On Article
 one of the Creed”, answer to the question on
 the “peculiar” in the creation of man.

³ V. Lossky. “Mystical Theology”, *Theological
 Studies*, No. 8, 1972, p. 65.

⁴ Although there are many different opinions
 patristic writings relating to the concept
 the “image” of God exclusively to the soul
 man, nevertheless, taken as a whole, “the
 thought of the Holy Fathers is to avoid limit-
 ing that which is similar to God in man, in
 whatever aspect of his being”. While such Holy
 Fathers as Irenaeus of Lyons, Gregory of Nys-
 sa, Anastasius of Sinai, Gregory Palamas defi-
 nitely teach that the concept of “image” refers
 simultaneously to the soul and body (i. e., to

the whole being of man): “Together, they
 (soul and body) are made in the image of
 God,” writes St. Gregory Palamas (V. Lossky.
Mystical Theology, pp. 62-63; *Dogmatic Theo-
 logic*, p. 156; St. Gregory Palamas. *Homilies*,
 Montreal, 1965, pp. 58-59; 162-163). The texts
 of the Book of Genesis and the Gospels leave
 no doubt that the whole of man, consisting of
 body and soul, was created according to the
 image of God; and both parts were accepted
 by the Son of God in His Incarnation and are
 destined for salvation in Him.

⁵ V. Lossky. *Op. cit.*, pp. 65-66.

⁷ *Ibid.*

⁸ Patriarch Pimen. Speech Delivered at the
 Second Special Session of the UN General As-
 sembly on Disarmament, June 24, 1982, *JMP*
 No. 7, 1982, p. 2.

Archpriest LEV LEBEDEV

(To be continued)



Man—Participant in the Sacrament of Baptism

The Sacrament of Baptism occupies first place among the Sacraments of the Orthodox Church, for it serves as the door through which man enters into the House of Eternal Wisdom—the Church.¹

Participation in the Sacrament of Baptism is necessary² for the salvation of man, for the Lord says: *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God* (Jn. 3. 5).

Baptism makes it possible for one who believes in Christ to acquire “all the blessings of the Redemption”.³ Baptism, as the Sacrament of rebirth and justification, makes man worthy to receive the Gifts of Grace through the other Sacraments of the Church as well.

Our Lord instituted the Sacrament of Baptism after His Resurrection when, “having redeemed us with His Most Precious Blood and won the right thereby to dispense the Gifts of the Holy Spirit to the faithful (Jn. 7. 39; 2 Pet. 1. 3; 1 Cor. 1. 4)”,⁴ He appeared to His disciples and said: *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world* (Mt. 28. 18-20).

The visible aspect of the Sacrament of Baptism consists of triple immersion in water of the one being baptized with the words: “The servant of God (name) is baptized in the Name of the Father, Amen. And of the Son, Amen. And of the Holy Spirit, Amen.”

The Church baptizes those who are willing to receive the Sacrament, con-

fess their faith and confirm it by repentance.

Before administering Baptism the Apostles instructed the people in the Faith and persuaded them to confess. Faith witnessed by repentance was an integral part of the preparation for participation in the Sacrament of Baptism (Acts 2. 38-41).

In Baptism, those who believe in Christ, through the power of the Holy Spirit, are freed from Sin and Eternal Death and are reborn into spiritual and grace-endowed life. Through the action of the grace of Baptism the one baptized is cleansed of all sins: the inherited Original Sin⁵ and personal sins committed before Baptism, because God, through the Crucifixion of the Son of God, “wiped out our sins, wiped out Original Sin, and wiped out all the sins of each man from the beginning of the world to its end. Such is the power of our Lord’s Death.”⁶

In the Sacrament of Baptism, into the natural composition of man “a new element is poured in—a supernatural one which remains hidden and acts secretly”.⁷ The Christian receives a new name, “through essential change”⁸ his human nature, he turns into a new creature.

The one baptized is clothed “in a worthy garment, receives a new name and sign, which is impressed on his whole being and by which he will be recognized and distinguished later both the heavenly and the earthly”. Man leaves the baptismal font justified, through the action of Divine Grace, and righteous not only in name, but “pure and holy in essence”, because “he has been granted the blessings, which the Lord won for us through justification and rebirth”.¹¹

The other fruits of grace of Baptism are conditioned by the justification, birth and sanctification of man in baptism. Through Baptism man enters the Christian world",¹² becomes a member of the Body of Christ—the Holy Church, and is granted "sacramental union with the Lord".¹³ Through baptism he is reconciled and united with God, and the gates of the Kingdom of Heaven are opened to him.

In the Sacrament of Baptism man is granted a special grace of God, which enters his heart and thereafter abides constantly in him as the "seed of life",¹⁴ which helps him to live as a Christian and succeed in spiritual life at "begins in Baptism".¹⁵

Divine Grace allows man, at the start of his Christian path, "to taste the whole sweetness of life according to God; later its presence becomes hidden from him, leaving him to act alone, as it were, amidst toil, sweat, confusion and even in falling."¹⁶ After the trials sent by God have been endured "grace becomes implanted visibly, effectively, strongly and tangibly".¹⁷

The same power of Baptism remains in those who have been baptized in infancy when "the seed of life in Christ has been implanted".¹⁸ Grace descends upon the infant soul, unites with it, and from that moment begins to act and "do its work",¹⁹ surpassing the level of the infant's consciousness according to the faith of his godparents and parents. Free will comes later and assimilates the power of grace bestowed in the Sacrament. Then "grace and free will become one and act together indivisibly throughout life".²⁰

Thus the essence of the Sacrament of Baptism consists in the radical change that takes place in man's soul, transforming his whole life.

Speaking of the Holy Sacrament of Baptism, St. Paul "compares its hidden power to our Lord's Death and Resurrection".²¹ The one being baptized is invisibly "immersed in Christ's Death", lies to carnal and sinful life and partakes of "the power of Christ's Resurrection and is reborn into the new, spiritual and holy life".²²

"Nothing is mechanical",²³ writes Bishop Feofan, about man dying to Sin

through Baptism, everything is done through free will. "The one baptized, with a feeling of power in the Lord, regards any form of Sin with mortal hatred. This is the essence of moral death to Sin".²³ Free decision is one of the principal moments in the moral state of the one turning to the Lord, but until it is sealed mystically by grace it is insecure and powerless. In the Sacrament of Baptism, "Divine Grace which descends within, seals these decisions of the will and gives them a living and effective power".²³

In Baptism man is indeed cleansed of Sin, becomes a new creature. Sin, as "the seducing" power,²⁴ loses its irresistible power over him. Man's life and actions are now under the control of Divine Grace, and man's spirit consciously submits to God's beneficent will, which leads him to what is good.

The Sacrament of Baptism obliges man, upon leaving the baptismal font, to be attentive to his life. "In order to come out of the Sacrament a New Man, he must aspire to be one, and insofar as it lies in him, he must destroy in himself the smallest remnants of his former sinful inclinations".²⁵ Sin has been expelled from the heart—the inner hidden essence of man, but the soul, as a natural living principle, and the body are still tied to it. Sin still exists in the form of passions invisibly rooted in the functions of the body and the natural attributes of the soul; exists not only in a state of opposition to good, but rouses to evil as well.

In Baptism man wins his first decisive victory over Sin. However, in order to vanquish it completely it is necessary to expel it entirely from his nature, to cleanse his soul and body thoroughly of the least signs of the Old Man. Archimandrite Sergiy Stragorodsky (subsequently His Holiness the Patriarch of Moscow and All Russia) writes: "It is not enough to abhor sinful life and reject it, it is also necessary to uproot the smallest remnants of it; it is not enough to assign oneself to life in Christ, the assignment must be fulfilled, the grace received must be translated into life".²⁵

In the Sacrament of Baptism, through the grace of the Holy Spirit, "the spirit's strength is restored, its

dominion over the soul reestablished, and through the soul, over the body".²⁶ The life of the reborn man must be subordinate to the demands of the spirit, and in the matter of transforming, through grace, the soul and body, he must struggle and endeavour constantly against passions and Sin through self-renunciation, self-restraint and self-denial.

The power of Baptism consists not only in grace-filled renewal of the natural forces of the spirit, but in the moral changes of character. "Those baptized, being vested in Christ, take upon themselves the duty and receive

the strength to live like Christ lives to think His thoughts, to desire His desires, and in all things to reveal Christ in themselves."²⁷ Baptism makes man God's son or vests him in Christ, and changes essentially his whole moral structure according to the laws of spiritual renewal.²⁸ Renewal of life, according to the vows of Holy Baptism, presupposes "willing labour the feat of a lifetime, the process of renewal" and is "the pledge of resurrection, just as the Resurrection of Christ is the foundation of the resurrection of the dead."²⁹

NOTES

¹ Bishop Feofan. *The Path to Salvation. A Short Sketch on Asceticism*, 9th edition, Moscow, 1908, p. 18.

² *The Epistle of the Patriarchs of the Eastern Catholic Church on Orthodox Faith*, St. Petersburg, 1838, Article 16, p. 47.

³ Malinovsky N. Archpriest. *Orthodox Dogmatic Theology*, Sergiev Posad, 1909, Vol. IV, p. 81.

⁴ Makariy, Metropolitan of Moscow. *Orthodox Dogmatic Theology*, 5th edition, St. Petersburg, 1895, Vol. II, Part 2, p. 320.

⁵ *Ibid.*, p. 151.

⁶ Bishop Feofan. *Interpretation of the Epistles of the Holy Apostle Paul to the Colossians and Philemon*, 2nd edition, Moscow, 1892, p. 123.

⁷ Bishop Feofan. *What Is Spiritual Life and How to Become Disposed to It?*, 6th edition, Moscow, 1914, p. 92.

⁸ Bishop Feofan. *Sermons Preached to the Tambov Flock*, Moscow, 1867, p. 106.

⁹ Bishop Feofan. *The Path to Salvation*, p. 17.

¹⁰ Bishop Feofan. *Interpretation of the Epistle of the Holy Apostle Paul to the Ephesians*, 2nd edition, Moscow, 1893, p. 422.

¹¹ Bishop Feofan. *Outlines of Christian Morals*, Moscow, 1891, p. 19.

¹² Bishop Feofan. *The Path to Salvation*, p. 18.

¹³ Bishop Feofan. *Outlines of Christian Morals*, p. 52.

¹⁴ Bishop Feofan. *The Path to Salvation*, p. 24.

¹⁵ Bishop Feofan. *Outlines of Christian Morals*, pp. 52, 62.

¹⁶ Bishop Feofan. *The Path to Salvation*, p. 184.

¹⁷ *Ibid.*, p. 184.

¹⁸ *Ibid.*, p. 22.

¹⁹ Bishop Feofan. *What Is Spiritual Life?*, p. 96.

²⁰ Bishop Feofan. *Letters to Various People on Questions of Faith and Life*, 2nd edition, Moscow, 1892, p. 196.

²¹ Bishop Feofan. *Sermons Preached to the Vladimir Flock*, Vladimir, 1869, p. 162.

²² Bishop Feofan. *Interpretation of the Epistle of the Holy Apostle Paul to the Ephesians*, 2nd edition, Moscow, 1893, p. 422.

²³ Bishop Feofan. *Interpretation of the First Eight Chapters of the Epistle of the Holy Apostle Paul to the Romans*, 2nd edition, Moscow, 1890, pp. 330-331, 332, 343.

²⁴ Malinovsky N. Archpriest. *Orthodox Dogmatic Theology*, Sergiev Posad, 1909, Vol. II, p. 79.

²⁵ Archimandrite Sergiy. *Orthodox Teaching on Salvation*, 2nd edition, Kazan, 1898, pp. 192-213.

²⁶ Bishop Feofan. *Letters on Spiritual Life*, 4th edition, Moscow, 1903, pp. 246-247.

²⁷ Bishop Feofan. *Interpretation of the Epistle of the Holy Apostle Paul to the Galatians*, 2nd edition, Moscow 1893, p. 281.

²⁸ Bishop Feofan. *Sermons on the Feasts of Our Lord, the Theotokos and Other Festal Days*, Moscow, 1883, p. 15.

²⁹ Bishop Feofan. *Interpretation of the First Epistle of the Holy Apostle Paul to the Corinthians*, 2nd edition, Moscow, 1893, p. 564.

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